1: Evans-Pritchard E-5 (1931, 1936) 1940
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805 took place. Moreover, since time is to Nuer an order of events of outstanding significance to a group, each group has its own points of reference and time is consequently relative to structural space, locally considered. This is obvious when we examine the names given to years by different tribes, or sometimes by adjacent tribes, for these are floods, pestilences, famines, wars, &c., experienced by the tribe. In course of time the names of years are forgotten and all events beyond the limits of this crude historical reckoning fade into the dim vista of long long ago. Historical time, in this sense of a sequence of outstanding events of significance to a tribe, goes back much farther than the historical time of smaller groups, but fifty years is probably its limit, and the farther back from the present day the sparser and vaguer become its points of reference.

805 561 However, Nuer have another way of stating roughly when events took place; not in numbers of years, but by reference to the age-set system. Distance between events ceases to be reckoned in time concepts as we understand them and is reckoned in terms of structural distance, being the relation between groups of persons. It is therefore entirely relative to the social structure. Thus a Nuer may say that an event took place after the *Thut* age-set was born or in the initiation period of the *Boiloc* age-set, but no one can say how many years ago it happened. Time is here reckoned in sets. If a man of the *Dangunga* set tells one that an event occurred in the initiation period of the *Thut* set he is saying that it happened three sets before his set, or six sets ago. The age-set system is discussed in Chapter VI. Here it need only be said that we cannot accurately translate a reckoning in sets into a reckoning in years, but that we can roughly estimate a ten-year interval between the commencement of successive sets. There are six sets in existence, the names of the sets are not cyclic, and the order of extinct sets, all but the last, are soon forgotten, so that an age-set reckoning has seven units covering a period of rather under a century.

805 601 613 The structural system of time-reckoning is partly the selection of points of reference of significance to local groups which give these groups a common and distinctive history; partly the distance between specific sets in the age-set system; and partly

1: Evans-Pritchard E-5 (1931, 1936) 1940
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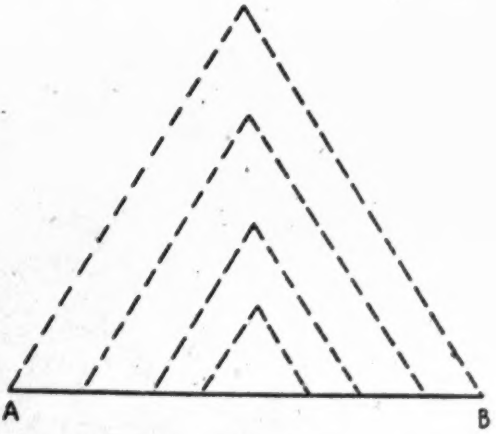
distances of a kinship and lineage order. Four generation-steps (*kath*) in the kinship system are linguistically differentiated relations, grandfather, father, son, and grandson, and within a small kinship group these relationships give a time-depth to members of the group and points of reference in a line of ascent by which their relationships are determined and explained. Any kinship relationship must have a point of reference on a line of ascent, namely a common ancestor, so that such a relationship always has a time connotation couched in structural



terms. Beyond the range of the kinship system in this narrow sense the connotation is expressed in terms of the lineage system. As this subject is treated in Chapter V, we limit further discussion of it to an explanatory comment on the diagram above. The base line of the triangle represents a given group of agnates and the dotted lines represent their ghostly agnatic forebears, running from this base to a point in lineage structure, the common ancestor of every member of the group. The farther we extend the range of the group (the longer becomes the base line) the farther back in lineage structure is the common ancestor (the farther from the base line is the apex of the triangle). The four triangles are thus the time depths of four extensions of agnatic relationship on an existential plane and represent minimal, minor, major, and maximal lineages of a clan. Lineage time is thus the structural distance between groups of persons on the line *AB*. Structural time therefore

1: Evans-Pritchard E-5 (1931, 1936) 1940
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cannot be understood until structural distance is known, since it is a reflection of it, and we must, therefore, ask the reader to forgive a certain obscurity at this point and to reserve criticism till we have had an opportunity of explaining more clearly what is meant by structural distance.

We have restricted our discussion to Nuer systems of time-reckoning and have not considered the way in which an individual perceives time. The subject bristles with difficulties. Thus an individual may reckon the passage of time by reference to the physical appearance and status of other individuals and to changes in his own life-history, but such a method of reckoning time has no wide collective validity. We confess, however, that our observations on the matter have been slight and that a fuller analysis is beyond our powers. We have merely indicated those aspects of the problem which are directly related to the description of modes of livelihood which has gone before and to the description of political institutions which follows.

We have remarked that the movement of structural time is, in a sense, an illusion, for the structure remains fairly constant and the perception of time is no more than the movement of persons, often as groups, through the structure. Thus age-sets succeed one another for ever, but there are never more than six in existence and the relative positions occupied by these six sets at any time are fixed structural points through which actual sets of persons pass in endless succession. Similarly, for reasons which we explain later, the Nuer system of lineages may be considered a fixed system, there being a constant number of steps between living persons and the founder of their clan and the lineages having a constant position relative to one another. However many generations succeed one another the depth and range of lineages does not increase unless there has been structural change. These statements are discussed more fully on pp. 198–200.

Beyond the limits of historical time we enter a plane of tradition in which a certain element of historical fact may be supposed to be incorporated in a complex of myth. Here the points of reference are the structural ones we have indicated. At one end this plane merges into history; at the other end into myth. Time perspective is here not a true impression of actual distances like that created by our dating technique, but a

1: Evans-Pritchard E-5 (1931, 1936) 1940
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769 are buried quickly and crudely in unvisited and unremembered tombs; only in very rare cases are sacrifices offered to them; and there are no sacred places associated with them.

[181] Thus Nuer have always felt themselves free to wander as they
613 pleased, and if a man is unhappy, his family sick, his herds de-
593 clining, his garden exhausted, his relations with some of his
607 neighbours uncongenial, or merely if he is restless, he moves to
601 a different part of the country and resides with some kinsmen. It is seldom that a man goes alone, for brothers are a corporate group and, especially if they are sons of one mother, stick together. So, frequently as a result of quarrels, a group of brothers will often leave a village and settle elsewhere. Nuer say that they usually make for the home of a married sister, where they are certain to be well received. Here they are respected as *jiciengthu*, in-laws, and their children accepted as *gaat när*, children of the mother's brother, while the people they join are to them *cieng conyimar*, the people of my sister's husband, and *gaat nyal*, children of a female agnate, and *gaat waca*, children of the father's sister. A man who changes his residence thus becomes a member of a different community and enters into intimate relations with the dominant lineage of that community. When a GAATIEK man said to me, 'Now that I have come to settle in *Cieng* Kwoth I am a man of *Cieng* Kwoth', he meant that outside ceremonial situations he identified himself with the KWOTH lineage rather than with his own.

613 Even one man is a potential lineage and several brothers even
621 more so. A minimal, and then a minor, lineage comes into being which has only ritual status towards the other lineages of its clan, whereas with the people in whose village and district its members have grown up it has a mutuality of interests and a community of experience. The group thus develops into a distinct lineage. It intermarries with the other people of its home and very often it intermarries so frequently with the dominant lineage of the district that further marriage between them becomes impossible without breaking incest regulations. In this way lineages twine around one another and a texture of cognatic relationships unites all members of the community. Only a few such lineages establish themselves and survive as lineages. Many either die out or lose much of their individuality

2:Evans-Pritchard E-5 (1931, 1936) 1951
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agnates—and in speaking of kinship I refer to categories of kin. In speaking of lineage relations I therefore refer to relations between groups within a system of such groups, whereas in speaking of kin, or kinship, relations I refer to relations between persons standing to one another in certain categories of relationship within a system of such categories. It is often difficult for those who have not lived in a society with a lineage structure to appreciate the distinction I have drawn because the relationship between collateral lineages of the same clan is necessarily also one that can be expressed in terms of a kinship category, and it is possible in certain circumstances even to speak of the relation between lineages of different clans in similar terms, for they may wish on occasions to stress a genealogical nexus between themselves, indicating thereby that, for example, the one stand to the other as *gaatnar*, children of the maternal uncle, or as *gaatwac*, children of the paternal aunt. But in these cases it is a relationship between groups that is referred to and not a personal relationship between individuals except in so far as it is derived from the relationship between the groups to which they belong.

As I have explained in *The Nuer*, the lineages of Nuerland are dispersed groups, though in a certain sense they may be regarded as corporate groups in the form they take as political segments in fusion with other elements. They provide the conceptual framework of the political system within which they also function as its organizing principle through the expression of political fission and fusion in terms of their segmentary structure. The identification of lineage segments with tribal segments in a political context is brought about by the acknowledgement that certain clans and their lineages have rights in certain tribal areas and by the residence in those areas of a sufficient number of members of these dominant groups to act as nuclei of local and political groups. It probably never happens that all members of a lineage of any order—maximal, major, minor, or minimal—live in the area associated with it and to which it gives its name, though very many of them may do so.

Because the usual reference to a lineage is in a political context it is generally spoken of as the *cieng* of such-and-such a people (the name of the lineage being given), for, like the word *gol*, *cieng* has always a residential, and not an exclusive descent, connotation. When reference is made to a lineage in a context in which it is

2:Evans-Pritchard E-5 (1931, 1936) 1951
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601 613 614 desired to particularize it as an exclusive descent group, a group of agnatic kin descended from a common ancestor, Nuer use the expressions *thok dwiel* or *thok mac*, literally the doorway to a hut or the hearth, to denote it; but these expressions are little used because abstraction of a lineage from its social and political matrix has only rarely to be made: on certain ritual occasions and in connexion with feuds and rules of exogamy.

601 602 The distinction between an agnatic lineage relation and an agnatic kinship relation is clearly made by Nuer themselves, from whom indeed I learnt it. They use the word *buth* to describe agnatic kinship between collateral lineages, that is to say, kinship between groups and between individuals only in virtue of their membership of these groups. On the other hand, they use the word *mar* to describe any and every relationship of a kinship kind between persons. All persons with whom a man acknowledges any kind of kinship, through however many other persons, are *mar*, kin, to him. People say of him and of any such person '*teke mar*', 'they have kinship'; and he speaks of any or all of his relations as '*jimarida*', 'my kinsmen'. The term *mar* includes relatives through the mother, the maternal kin, and through the father, the paternal kin. This is the meaning the word has when used by Nuer collectively and without restrictive qualification. Its sphere of reference is indicative of the balance we find in social life generally between the paternal kin and the maternal kin, a balance evident in the configurations of kin in local communities which I am about to describe. Nuer also sometimes use *mar* when speaking of affinal relations, especially when they are long established. In a broad sense they also are kin in the eyes of Nuer, just as in our own society we include our affines in the category of relatives.

Where there is a *buth* relationship between lineages there must also, in one way of speaking, be *mar* between the members of one and the members of the other, for the relationship between collateral lineages is agnatic and the members of the one must therefore be patrilineal kin to the members of the other. The question therefore arises: at what point in the spread of an agnatic line, conceived of as a number of living patrilineal kinsmen, does interpersonal *mar* relationship become the inter-group relationship Nuer call *buth* so that these kinsmen divide into segmentary descent groups or lineages? The question may be put in another way: how many generations back do Nuer trace patrilineal ascent

2:Evans-Pritchard E-5 (1931, 1936) 1951
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before they reach the first ancestor from whom bifurcate collateral lines of descent of the kind they call a *thok dwiel*, a lineage?

A Nuer, when asked about this matter, gave an historical explanation: 'In the days when people scattered, brother and son went raiding and they settled where they raided. Then kinship ceased (*ce mar thuk*) and there remained only a lineage relationship (*ce dwoth ni buth*).' This could only have happened, however, as Nuer themselves say, after some generations had elapsed. Even today descendants of Nuer who settled to the east of the Nile, after raiding the Dinka in what are now the Jikany and Lou tribal areas, sometimes travel to the homes of their forebears to the west of the Nile to receive cattle which are their due on the marriages of the daughters of kinsmen from whose fathers and grandfathers their fathers and grandfathers separated. While the privileges of kinship are thus claimed, the persons concerned cannot be regarded as *jibuthni*, members of collateral lineages. Indeed, in my experience, Nuer do not generally speak of lineages till four or five generations back in patrilineal ascent, and I think also that there are good technical reasons for following Nuer usage in this matter and for not speaking of lineages before at least the third generation is reached.

Although any relative of a man is *mar* to him, the word most frequently refers to close relatives only, and on the paternal side generally implies those persons on the marriage of whose daughters a man can claim a portion of the bridewealth proper, which means an agnatic relationship deriving from any forebear as far back as, but not beyond, the bride's great grandfather. Nuer commonly explain such matters in terms of cattle-rights. Also it is for descendants of the great grandfather that specific kinship terms are used in their primary reference. It is this grouping, in relation to any person, of agnates of three generations in depth that I shall have in mind when I speak of a man's paternal kin.

Beyond this point we enter into the structural relations of the lineage system where the Nuer begin to speak of collectivities of agnates. There is always *buth* between collateral lineages of the same clan and there may also be *buth* between clans, as I have explained in *The Nuer*. Also, a captured Dinka boy may be *lath buthni*, given *buth*, and thereby made a member of his captor's lineage. Groups which have no *buth* have *rul* between them, that is, they are 'strangers'. I omit further discussion about the

2:Evans-Pritchard E-5 (1931, 1936) 1951
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the genealogy had to be pieced together by asking why each owner of a byre had come to live at Konye, a question answered by mentioning his relationship to someone already living in the village. There may be other ties of kinship or affinity between members of the different families which have not been recorded. There may also be more domestic unions other than the union of simple legal marriage than those shown on the chart. Irregular unions are not easily unearthed in a rapid survey which is not directed to that end. The genealogical table, which includes the owners of the outlying homesteads, is not a complete record of all the persons living at Konye.

The chief man of the village is Rue-Wor (homestead 8), and his son Deng-Rue (homestead 12) is the chief man of the outlying hamlet. The community is grouped round Rue, who, although he belongs to the Gaawar clan and therefore counts as a stranger (*rul*) and not as an aristocrat (*dil*) in the Lou tribal territory where he resides, is the *tut*, the 'bull', as Nuer say, of this community. A man holding this social position is also sometimes referred to as *ruei wec*, an expression which appears to mean 'spittle of the camp (community)'. There are several Lou tribal aristocrats in the village, but they have only a lineage, and no special personal status in it. Kinsmen of the villagers from the interior of Lou country spend the dry season in the village.

I direct attention to some features of the genealogy which are typical of many small Nuer communities. The Konye community is not in itself in any sense a lineage group, though it is attached politically to one of the dominant Jinaca lineages of the Lou tribe. Its nucleus is the family of Rue-Wor, the 'bull' of the village, and linked to it, some in one way and some in another, are a group of kin related to Rue and to each other. Any relationship of a man with any other member of the community serves to attach him to it and to give him status in it, for any tie to a particular person gives him further ties with all its other members. The tie may be of different categories and of varying degrees of kinship. Within the complex of village kinship ties and the circuit of daily contacts all relationships are given equal weight, for what is significant is less the category or degree of kinship than the fact of living together in a small and highly corporate community.

It will be noted that a considerable proportion of the owners of byres in the villages are living there because of affinal relationships,

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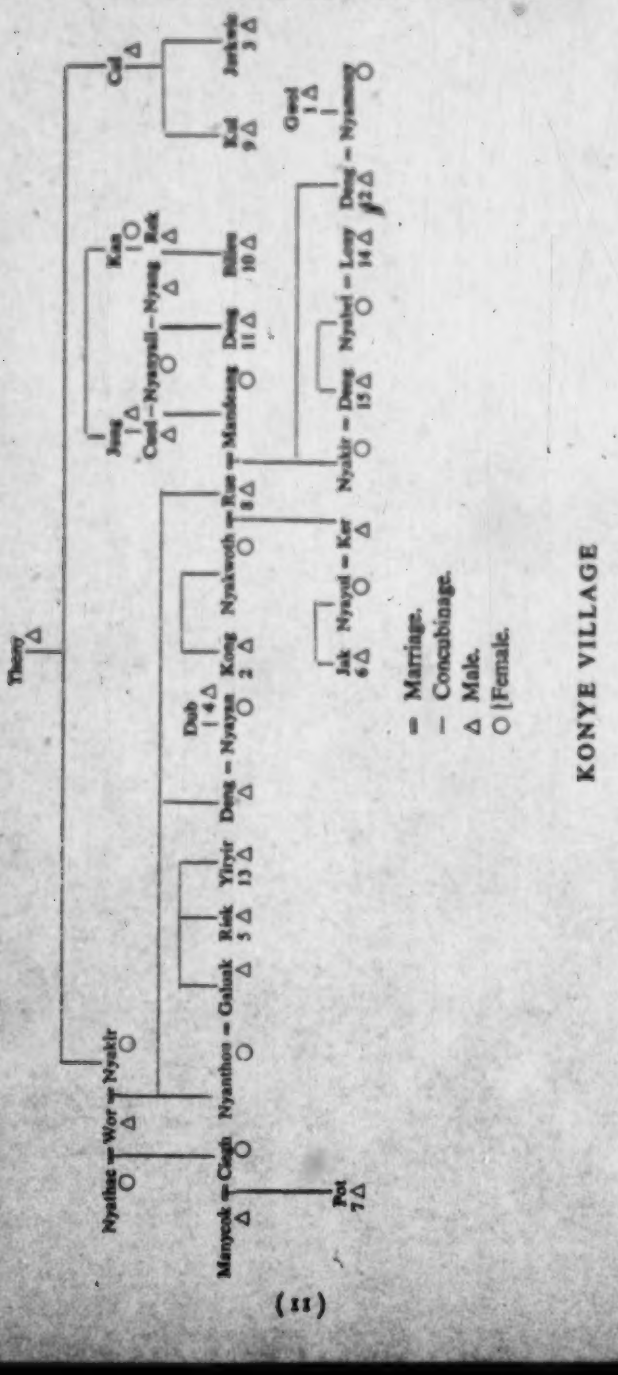

KONYE VILLAGE

2:Evans-Pritchard E-5 (1931, 1936) 1951
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621 602 601 and I must here say again that although *mar* is properly kinship traced through father or mother, long-standing affinal relationships count in Nuer eyes as being equal to kinship, being a kind of kinship through the children of marriage unions, especially when the affinal relatives live together, as so many of them do at Konye. As a Nuer at another village, Kurmayom on the Sobat river, put it: 'Well, you have seen my home and the people who live here; are they not the husbands of my sisters? Well, all our cattle are exhausted from giving them to our brothers-in-law. They are our people and form part of our community (*cieng*) Nyabor. Their children are known by the names of their mothers while they remain in our village. If they go to the homes of their fathers they will be known by the names of their fathers'. Affines may therefore be regarded in a general social sense as *mar* and we may speak of Konye community as a cluster of kin.

[101] My second example is the village of Nyueny in the Leek tribal territory of western Nuerland. I spent five weeks there in 1936. The village is spread along the arc of a sandy ridge for about a mile and a half. It comprises three hamlets, Nyueny, Dakyil, and Kamthiang, and about a mile to the north of it lies the hamlet of Dhorpan, the occupants of which used to form part of the main village. In 1936 the population of Nyueny was reckoned to be about 130 souls, distributed in twenty-six homesteads. As I had already recorded the genealogical pattern of other Nuer villages and camps I did not aim at drawing up a complete genealogy for Nyueny, but rather at a survey of domestic unions. Consequently the kinship links between the owners of four homesteads (numbers 1, 5, 22, and 26) and other persons in the village cannot be stated. This merely means that the relationship did not emerge from an inquiry conducted to other ends than their discovery, for links of some kind may confidently be assumed to exist. It should also be pointed out that there are other connexions between some of the persons whose names are shown on the chart which are not indicated there, though they are recorded elsewhere,* and there may be others unknown to me. Only persons significant for the present discussion are tabled, and I have simplified the presentation by treating ghost-marriages as though they were simple legal marriages.

* 'Some Aspects of Marriage and the Family among the Nuer', *Rhodes-Livingstone Paper* No. 11, 1945, pp. 29 ff.
[Cf. 048. 116, p. (13) -- Analysis]

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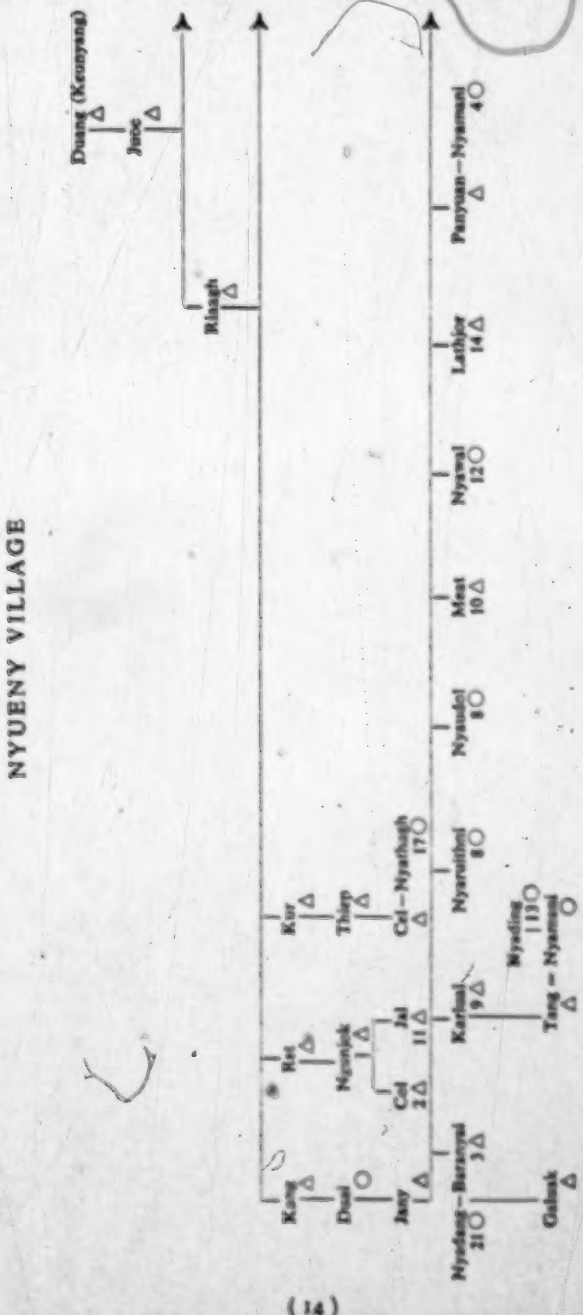
NYUENY VILLAGE
Duang (Kuanyang)
Juice
Riiagh
Panyum – Nyamal 4
Lathjor 14
Nyaal 12
Meat 10
Nyaadol 8
Nyarolthol 8
Col – Nyathath 17
Kur
Thiep
Nyading 11
Tang – Nyamal
Karlual 9
Jul 11
Riel
Nyanjak 1
Col 2
Kang
Duol
Jany 1
Nyadang – Bazeryal 3
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Gaiak

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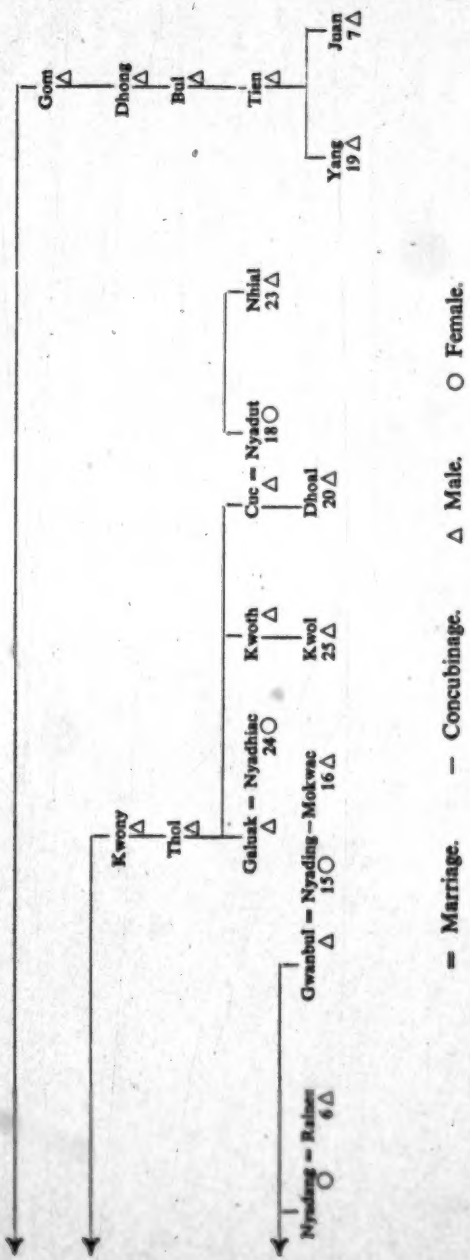

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621 The entire population of Major was not at Yakwac in 1931, for
602 many of its members, including most of the womenfolk, had
601 remained inland and some families spent the dry season at other camps on the Sobat. The women who came to Yakwac slept in the huts of the village, so no grass beehive huts were erected. The population of the camp was about eighty souls. I have again simplified the genealogy by showing ghost-marriages as simple legal marriages, but I have indicated, as I have not done in the other genealogies presented in this chapter, those members of the camp who are known to be Dinka or of Dinka descent. Those among them who are shown as members of the Pual lineage have been adopted into one of its branches. The names of only a few women and none of small children are given in the genealogical table, which is intended to demonstrate the kinship ties between the occupants of the windscreens, all of whom, with the exception of the mother of Cam, are males.

621 A study of the genealogy of Yakwac cattle camp reveals the
613 features we have already noted as being significant in the gene-
601 alogy of Nyueny. It is a lineage structure—the lineage being a branch of the dominant clan in the tribal area and that branch which is dominant in the district in which the camp was formed—to which are attached other lines through females, thus giving the genealogy a cognatic form, and affines. In order to graft themselves on to the tree of this dominant clan the linked families trace their descent through females at the points of graft as though these women had been men. It was a long time before I discovered, for example, that Kirkir's paternal grandfather was Buom and not Kol. A rather unusual example in which this process is strikingly illustrated is the line of ascent of Deng-Nyajal through females in three generations to the point of graft, Gai. Nyanhial and her daughter Nyajal were captured by the Anuak on a raid into Lou country and for many years lived in Anuakland, where Deng was begotten by an Anuak father. In the camp Deng was always referred to as Deng-Nyajal after his mother and not as Deng-Cul after his father, because Nyajal, and not Cul, is genealogically significant in Deng's social milieu. In the same way we referred always to Cuol as Cuol-Mer and not as Cuol-Rwac. In this cluster of kin at Yakwac camp the importance of affinal and maternal ties is evident.

613 I have indicated Dinka origins, where I have satisfactory evi-
601 dence for them, partly to show the very considerable absorption
597 *[cf. facing M. 19 (a)–(c) — Analyst]

2:Evans-Pritchard E-5 (1931, 1936) 1951
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[facing P 19 (a)]

Pual Lineage

Pual

Diel Lineage

Diel

Bor — Gai — Buom = Kol

Yan — Tutnyang — Nyamang — Tutnar(d)

Man Nyuet (a) — Cumu = Nyagan — Man Mer — Dar — Nyanhial — Nhial — Lim — Deng — Biel — Duak — Kirkir = Cuol (e) — Kol

Nyagor (b) 18 — Nyak 18 — Mimgal 18 — Nyareau = Cam 18 = Nawut — Dithou 16 — Mer = Nowe — Ail = Nyagal — Deng 2 — Kong 2 — Nyarek = Cuol 4 — Nyakaro = Nut 5 — Wan 1 — Buth 1 — Nun 1 — Thow 1 — Gik 7 — Gai 7

Thia (c) 18 — Nyalani = Kaut — Cuol 15 — Deng 16

Mer — Pinien — Jit — a

Nyagan = Malual — Nyaal 6

Kong — Xai 6 — Guth 6 — Deng 6

Biok — Nut 5 — Ruco 5

Wang — Lith = Nyagagh

Dithou = Nyabiom

Nyabany

Duang

Man Nyabul = Ruok = Man 4

Nyak = Nyabul

Nyagor = [illegible]

Nyuath = Nyang 3

Notes

a. She married a wife to the name of her son Nyuet b. Regotten by Thoc-Rivet (in genealogy)
c. His peter is Dar-Tutnyang d. His familer was Man Bwei, a Jimam clansman. His peter was a man of the same clan Man Bwei's daughter was Nyadiet the mother of Nyagen-Tutnyang
e. She was married by Kirkir to the name of his dead brother Duak. f. A Dinka adopted by Mancun, an aristocrat of the Gaalial lineage of the Anaca clan.

2:Evans-Pritchard E-5 (1931, 1936) 1951
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facing P. 19 (b)

Yakwac Cattle Camp

Names written thus Roc are Dinka or of Dinka descent

△ Male ○ Female

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[facing P. 19 (c)]

Camp

Timber element

2:Evans-Pritchard E-5 (1931, 1936) 1951
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of Dinka which has taken place, by adoption into Nuer lineages and through marriage, in a typical Nuer community, and partly to account for some marriages which might otherwise appear to be breaches of the Nuer rules of exogamy. These Dinka are of varied tribal origin. Among those whose names appear in the genealogy I have recorded Bor, Fadang, Luac, Thoc, and Dunjol origins. The absorption of so many Dinka has affected, through the practice of adoption, the rules regulating marriage, and it has also affected modes of residence, since a Dinka who has not been adopted into a Nuer lineage readily attaches himself to his wife's people or to the people who have married his sister or daughter, as do also his children to their maternal uncle's kin. The absorption of Dinka has led to a further complication in the already very complicated patterns of Nuer genealogies, for it sometimes happens that captured Dinka brothers or other kin are adopted into different lineages or even into different clans.

I would also draw attention to the different tribal origins of those Nuer in the genealogy who are not members of the dominant lineage, because they illustrate the movement of individuals and families which is so characteristic a feature of Nuer society: Yit was a Bul tribesman, he and Pinien being children of sisters or, as the Nuer say, a man and his *gatmanlende*, his mother's sister's son; Carau and Wan-Wang were Jikany tribesmen, Carau being an aristocrat of the Lony section of the Jikany, though begotten by an Anuak; Nhial-Deng is of Thiang tribal origin; Kurcam was a man of the Jimem clan, a clan which is found throughout Nuerland and without a tribal territory of its own; and so forth. Indeed, it is necessary to point out that not all outsiders attached to a lineage core remain attached to it. Nuer move about their country freely, and reside for some years with one lot of kin and then for some years with another.

The genealogy of Yakwac camp gives us a typical cross-section of a Nuer tribal society. We see how the local community is built up around a lineage through attachment to it of extra-lineage persons by the stressing of one or other category of kinship, and we thus see further the relation of the lineage structure to the kinship system within the framework of the tribal society. The collateral, and in a structural sense, opposed lineage to the Pual is the Dumien, who live near Pul Thul and Pul Nyerol in the same Nyerol district in which the Pual have their wet-season home and

2:Evans-Pritchard E-5 (1931, 1936) 1951
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who, like them, often camp on the Sobat river in the drought. A genealogical analysis of the Dumien community would disclose the same kind of cluster as has been disclosed for the Pual community—a *thok dwiel*, lineage, to which are linked in many different ways through kinship values *rul*, strangers, and *jang*, Dinka, the whole forming a *cieng*, a local community who are kin. Pual and Dumien together form a single major lineage called Leng, the collateral to which is the Nyarkwac lineage whose home is adjacent to the home of the Leng. The Nyarkwac lineage in its community form consists of similar clusters composed of its branches and their accretions. Leng and Nyarkwac lineages form the Gaatbal maximal lineage, occupying the northern part of the Lou tribal territory and one of the three maximal lineages of the Jinaca clan, which is the dominant clan of the Lou tribe.

My final illustration is included to draw special attention to natural, as contrasted with what we may call legal, ties of kinship in Nuer society. These are brought about by unions other than the union of simple legal marriage and are very numerous in Nuerland. I explain their nature in Chapter III. The recognition of natural ties in the Nuer system of kinship values as social ties, and not merely as natural relationships, further enhances the significance of women as persons through whom descent is traced for the purpose of establishing kinship with those with whom Nuer have relations in their community life.

I quoted earlier in this chapter a remark made to me by a Nuer of Kurmayom, where I spent about three weeks in 1931. Kurmayom is a village of the Lou tribe to the west of Yakwac and, like it, on the Sobat river. It is near the border between the Lou tribe and the Ngok Dinka. The most prominent person in the village is a noted magician called Bul-Kan, and it is his family that I shall now briefly examine. He and the cluster of kin around him occupy eleven byres in the chief hamlet of the village. He is a member of a minimal lineage called (*cieng*) Nyabor after the name of his mother's mother. She was a woman of the Nyarkwac major lineage of the Jinaca clan who bore her children in unmarried concubinage to two men. The fathers legitimatized their children by payment of cattle. Lim, Nyawin, and Tonydeang thus became members of the Jidiet clan since their pater, called Kwaclath, was a man of this clan, and Gir, Thakjaak, and Nyanhial became members of the Jimem clan, their pater Bilieu being

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621 a man of this clan. One of these children, the girl Nyawin, married
602 Kan-Kwoth of the Kiek clan, to whom she bore Yuth, Nyakong,
601 and Nyatony before he died. She continued to live in his home after his death and there took a lover, a man of the Ngok Dinka called Cie, to whom she bore Bul, Nyang, and Mun. These three sons count, of course, as children of Kan-Kwoth. The Dinka Cie then, at the behest of Nyawin and her sons, took a wife to himself with cattle of the herd of Kan-Kwoth and by her begat Yual. Yual was therefore not only a natural paternal half-brother of Bul, Nyang, and Mun but also their brother in a further sense, for he was *gat ghokien*, the child of their cattle. I was told that he had also been formally adopted by Bul into his lineage. Mun had died before 1931, and Bul and Nyang were already elderly men whose sons and daughters had homes and herds and children of their own.

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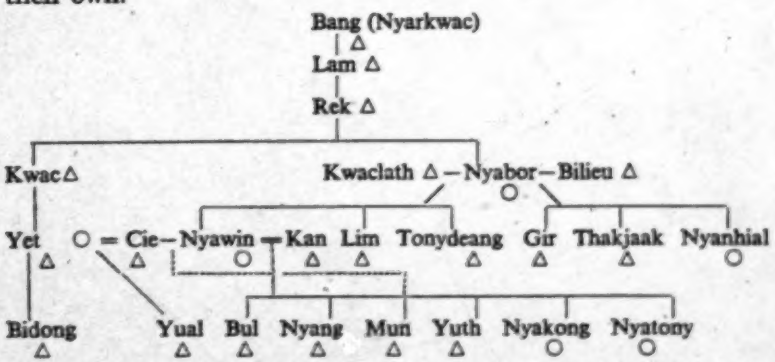

It will be noted that, although Bul is called after his father Kan and is a member of the Kiek clan and his mother was a woman of the Jidiet clan, the lineage now call themselves *cieng* Nyabor and trace their ascent through Nyabor into the stem of the Nyarkwac branch of the dominant Jinaca clan, neglecting for ordinary social purposes the lines of descent of both Kan and Kwaclath. They attach themselves in this way to the lineage which owns the village site and with whom the tribal section in which it is situated is identified, its chief 'bull' in the village being Bidong-Yet, whose name I have therefore inserted in the table.

IV

621 The kinship relations of persons to one another in a Nuer com-
602 munity are, I think it will be agreed, very complex. Indeed they

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ties between persons and of regulating the interrelations between these persons till such time as their relationships become assimilated to kinship patterns—broadly speaking its role in the kinship system—and its structural role in interlineage relations.

V

The parents and kin of a young wife scarcely acknowledge her husband's existence until a second child has been born to the union. If there is any need to refer to him they speak of him as *co*, the husband of, followed by his wife's name, and they speak of his village as his wife's village and of his children by reference to her name and not to his. It is also customary for the wife's people to give her children different personal names from those given them by their father's people, and if they address them by an honorific title they use that of their own clan and not that of the husband's clan.

Nevertheless, after the birth of the first child the marriage is held to have become a complete union. The husband has established a kinship tie with his wife's kin, who now address him as father of so-and-so, after the name of his eldest child. He is no longer merely the husband of their daughter. Instead of paying clandestine visits to the home of his parents-in-law (*ciengthu*) he may visit them openly, though he must continue to treat his in-laws, particularly his parents-in-law, with great respect, expressed in formal modes of address, which are reciprocal, and in other ways, most emphatically in the prohibitions on eating in their home and appearing naked before them.

Even before a young man has started to look for a bride he will not generally eat with much senior men, unless they are kin, because one of them might become his father-in-law. Once he has asked for a girl's hand in marriage he may in no circumstances eat in her home, and the prohibition continues, sometimes greatly to his discomfort, until two or three children have been born, when it is relaxed by a formal ceremony if the parties are on good terms with one another. The father-in-law prepares beer, kills a goat or sheep, and invites the son-in-law and his kin to his home to partake of a feast. He tells his son-in-law that there is no need for him to respect his parents-in-law any more. The son-in-law will refuse to eat, however, till compelled to do so by the insistence of his father-in-law's kin and by his father-in-law's gift of a cow, 'the

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take her place in the family, and this affects her relationship to her brother's wife. 607

Just as a husband need not respect his wife's sisters but is on familiar terms with them, so a wife is on familiar terms with her husband's brothers. Among brothers the wife of one is in a general social sense the wife of all. A man seldom refers to his brother's wife as '*ciekdemar*', 'the wife of my brother', but as '*ciekgoala*', 'the wife of my home', and she refers to him as '*gwangaanko*', 'the father of our children.' Another word a wife uses to refer to her husband's brothers (mostly for his younger brothers), and also for his paternal cousins, is '*cocangda*', which seems to mean 'my husband of the daytime' as distinct from the husband of the night, the real husband, for Nuer say that '*corar gule, cowar gule*', 'the husband of the outside is different, the husband of the night is different'.* Here again, though relations between a wife and her husband's brothers are free and easy, should her father-in-law be dead the eldest brother takes his place as head of the family and must be treated with deference. When she has borne several children she and her husband's brothers and paternal cousins may curse each other in foul language. In the horseplay which takes place on the day boys are initiated and on the day initiates pass out of seclusion it is the *cocangda*, generally a paternal cousin of the husband, who lifts up the skirt of the mother of an initiate and spits and utters a cry.

A woman enters her husband's home as a wife of the home. She also enters it as the mother of a child of her husband's lineage, and this is emphasized by the usual teknonymous mode of address for a married woman in her husband's community—mother of so-and-so, after the name of her eldest child, the link which joins her to her husband's lineage—in contrast to the patronymic mode of address for the husband—son of so-and-so, after the name of his father, his link with his lineage. Through the child she has kinship with the people of the home of her adoption by marriage. '*Jigoala*', 'people of my home', a woman's favourite ejaculation, is the term by which she refers collectively to the domestic society of which she regards herself as a member. The expression was constantly on her lips before marriage in reference to her paternal family and kin. When she comes to live with her husband it is still constantly 601

* However, Father Kiggen (*Nuer-English Dictionary*, 1948, p. 63) gives *cuarieng*, a formation which would not bear the same literal meaning as *cocang*.

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601 on her lips, but then it means the people of her husband's home, for they have become her people, and she now identifies herself with them and not with her father's people. She uses in speaking to her husband's kin the same terms of address as he uses.

602 613 When a woman joins her husband she comes under the protection of his lineage spirits and ancestral ghosts, and when she builds a mud windscreen they are summoned by her husband's father to come and abide there. On the day she constructs it her father-in-law pours over it beer and butter and utters some of the pious formulae spoken on such occasions. When beer is brewed the wife pours a little at the side of the windscreen, and a sacrificial goat or sheep is often tethered there for the ghosts to see it before it is killed. When the woman who owns the hut has a grandchild, a *gat-nyade*, a son of her daughter, she sends for the boy to come and break down her windscreen and sacrifice a goat. Since a wife is accepted by the ghosts and spirits of her husband's lineage, she may perform ritual for that lineage in which invocation of its ghosts and spirits forms part.

But though a woman joins her husband's group and becomes part of it, she never entirely ceases to belong to her own family and lineage, under the protection of whose ghosts and spirits she remains. If she is ill treated by her husband she will ask her father and uncles and brothers to help her. On the other hand, should she in a quarrel with her husband disfigure him—knock a tooth out, for example—her father must pay him compensation. I have myself on two occasions seen a father pay a heifer to his son-in-law to atone for insults hurled at the husband's head by his wife when irritated by accusations of adultery.

602 I have given a short account of the conventional attitudes and patterns of behaviour Nuer regard as proper between relations-in-law. I repeat that for Nuer the relationships which contain these attitudes and patterns change in course of time into a kind of kin-relationship through the children to the marriage, and they might then perhaps be best described as kinship-in-law.

VI

601 So far I have been speaking about normal matrimony, the usual domestic union in Nuer society. There are, however, other forms of domestic union among the Nuer of which I now give an account.

I presented in Chapter I some genealogical tables to illustrate

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* Members of Tiny's kin living around him at Museum.
△ Male. ○ Female. = Legal marriage. ------ Ghost-marriage.
------ Widow-concubinage. ------ Unmarried concubinage.

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●601 the network of kinship ties we find in any local community of Nuerland. Though these tables were simplified, they showed some of the different domestic unions which I am about to describe. Before doing so, and in order that their significance in the networks of kinship ties to which I have referred may be better appreciated, I subject another configuration of kin to the scrutiny of a more powerful lens than that used in the examination of the earlier specimens. The diagram above, and a brief commentary on it, reveal some of the complications these forms of union make in kinship relations. The people figured in it were living in 1935 in the Eastern Jikany village of Mancom, a large settlement, containing a high proportion of persons of Dinka descent, at the mouth of the Nyanding river. I spent over a month there in the rains of that year because it was the home of Tiop-Lier, a youth whom I knew well and who was at the time acting as my cook. His relatives made me welcome on his account.

I made an investigation into the kinship structure of the village, but I purpose here only to give a brief account of Tiop's own home, the immediate companions of his daily life. Lier, Tiop's pater, was a Lusc Dinka. He married Tai, who bore him a son Cuol, who died from the bite of a snake while still a boy. After her husband's death Tai went to live with a man called Duot. Duot and Lier are known to have been distantly related through their mothers, being *ram kene gutmanlin*, a man and his mother's sister's son (in a classificatory sense), but Tiop and his brothers were unable to trace the relationship between them with genealogical precision. By Duot, Tai bore two sons, Gac and Bath. Between the births, however, Tai had a disagreement with her lover and went to live for a time with a man called Deng-Wel, at present living in the interior of Lou country, by whom she bore my friend Tiop. Gac, the eldest of the three brothers, had recently married a wife, Nyacuol, to the name of his dead paternal half-brother Cuol. It had been arranged that when Bath marries he is to take a wife to the name of his dead genitor Duot.

Tiop, through whose eyes I saw the social world around us at Mancom, had come to live there to be near his natural *wac*, his genitor's sister, Kur (since dead) and her sons, and in 1935 he and his brother Bath were sharing a byre with Dier and Mun, the sons of her co-wife. Tiop and Bath called these youths '*gatwacda*', 'sons of my paternal aunt', and they called Tiop and Bath

'*geatnare*', 'sons of my maternal uncle', though in the usual Nuer fashion they all addressed each other as '*dernar*', 'my mother's son'. Later Tiop brought to live at Mancom his legal *mac*, his *pater*'s sister, also called Kur, from Lak tribal country. This Kur had a daughter called Buk who had married a husband, Ghuth, and had borne him a daughter, Nyangaagh, before leaving him on account of ill treatment to go to live in the country of the Luac Dinka from which her mother's people had originally come. There she lived as concubine to Deng Wel, to whom she bore a daughter and two sons. All efforts by her husband to secure her return failed, and though he seized Nyangaagh and brought her back to his home she ran away and returned to her mother. Later, in a year of famine, Tiop's brother Gac brought Kur and her daughter Buk and Buk's children to live at Mancom. Ghuth contented himself by taking the cattle on the father's side on the marriages of Buk's daughters.

The eldest of them, Nyangaagh, was married by a woman, Jaak-Lim, to the name of her dead brother. The father of Jaak-Lim had two daughters at the time of his death, Buk and Nyanthal. His widow became concubine to Leau-Maleagh, to whom she bore a third daughter Jaak who, as already stated, married Nyangaagh. Tiop's *nyanyeaac*, paternal aunt's daughter's daughter. Jaak had herself been previously married to Luak-Tot and had borne him two children before his death. She called in Nyok, the son of her *gunior*, to give her, or rather to give her dead brother, children by Nyangaagh.

It will thus be seen that to Tiop and his brothers the immediate and intimate circle of kinsmen among whom they live and share their daily experience are the clusters of kin around their paternal aunt Kur and Tiop's natural paternal aunt of the same name. It is for this reason that in giving me the connexions of his family Tiop always stressed the female links which united him to those around him and neglected the names of the husbands of these women, for they had little interest for him.

The genealogical chart of Tiop's immediate social milieu contains examples of several different types of union other than matrimony in the ordinary sense, ghost-marriage, widow-concubinage, woman-marriage, and a variety of unmarried concubinage, and will serve as a starting-point for an examination of these diverse unions which have so important a place in the social life of the Nuer.

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[cf. ref. 46, p. 108 — Amblyst]

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ominously, 'to be jealous'. The first wife has no special status, though the husband generally consults her more than the other wives because he married her first and started his home and family with her. On the contrary, Nuer insist on the equality of wives, and they recognize that custom of the home is intended to eliminate as far as possible friction between them. The wives generally cook in turn for the husband and the byre, and each cooks as well for herself, her daughters, and small sons; but it is also a convention that a wife shall frequently cook for the family of a co-wife and that the children of one hut may eat in any other hut. I was told that if there is any trouble between the huts this convention is unlikely to be observed. Nuer have told me also that some women, while they give food they have cooked to their co-wives, remove part of it before doing so and hide it for their own children to eat in secret; and there is even a word for this part. It is impressed on boys that when they bring fish or meat to the home they should not give it to their own mothers but to another of their father's wives. A man would never address one of his mother's co-wives as *'ciek gwar'*, 'my father's wife', but either as *'ma'*, mother', or by some honorific title; and she would reply *'gatda'*, 'my son', and not *'gat nyakda'*, 'son of my co-wife'. Indeed, there is the same kind of assertion, in the face of reason and experience, that *'ciek gur'*, 'your father's wife', is *'mor'*, 'your mother', as is made when Nuer say that *'gat gur'*, 'your father's son', is *'demor'*, 'your mother's son'; and the two assertions are different slants to the same dogma, to a further consideration of which I shall return. But though children are told that their father's other wives should not be treated differently from their mother, it seems to be acknowledged by all that there is likely to be jealousy between co-wives, especially if the husband appears to favour one wife or her children, and that it is a misfortune for children should their mother die and they be left to the care of a co-wife. Nuer say that this is what happened to *gukur*, the dove, and is the reason for its plaintive note *'giek ciek gur'*, 'bad is your father's wife'.

Before considering briefly relations between parents and children it is, I think, important to recognize that a Nuer child is not born into the family alone and then slowly extends his awareness to members of the household and kin, but is born into a wider circle than the family, in the sense that all those who share the homestead of the father and adjacent homesteads take an interest

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to the peculiar position in each elementary family of the eldest child.* The eldest child of either sex is known as *gat ma keagh* and the mother may address him (or her) as *keaghda*, my first-born. This child must never use the spoon of his father or mother, and I have sometimes been given to understand that this is one of the reasons for the bringing up of an eldest child by his maternal grandparents, it being felt better to keep him away from his parents' home till he is of an age to observe the prohibition. He must also avoid sleeping or sitting on his mother's sleeping-hide, for this may make her barren and may also injure the father, the child himself, and the cattle. I believe also that if the eldest child is a girl she may not use the horns of female animals for any purpose. When an eldest male child is initiated an extra incision is made, at any rate in some parts of Nuerland, on his forehead—seven instead of the usual six—and an ox must be sacrificed at the ceremony, whereas a goat or sheep may be considered sufficient for a younger son. Parents, especially the mother, and maternal uncles are said to fear the curse of an eldest child.

These customs relating to the eldest child are an indication of his special position in the family and kinship system. He is born in his mother's home and ought to be brought up there if his maternal grandmother is alive. If she is dead the child will probably be brought up by his parents till he is about six years of age, and then go to his maternal uncle till puberty. The eldest child is the keystone of the marriage. Till he is born the marriage is not regarded as compete. He is also the link through which the kin of the father and the kin of the mother are brought into relations of kinship with one another, for the child is the child of the mother's people as well as the child of the father's people. It is true that he belongs to his father's lineage, because he is the child of their cattle, but the sentimental claim of his mother's people to their daughter's child is recognized in their right to bring the child up in their home.

Indeed it must be acknowledged that in Nuer family life there is always a pull on the children in both directions: a pull of legal and religious norms and of the whole pattern of the politico-social

* The youngest child, the *pek*, also has a special position in the family, an indication of which in a male child is in some tribes the cutting of an extra line on his forehead at initiation, as in the case of an eldest male child. I am not certain, however, how socially significant is his position.

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with the cattle they receive in compensation for his death.' This is the final and, to a Nuer, most frightful sanction.

Nuer feelings about this matter are reflected in their use of kinship terms. Although '*demar*' (or '*gatmar*') means 'my uterine brother' and '*gatgwar*' is the term for 'my father's son' (paternal half-brother), they almost invariably use the term for the uterine brother to refer to, or address, the half-brother and keep the term for 'father's son' to speak about or address paternal cousins. To address a father's son by the term for this relationship is regarded as very bad form because it makes a cleavage in the family. It would be even worse to call your full brother '*gatgwar*', 'my father's son'. The term would only be used for this person as an affectionate meiosis. In the same way, a man must not address his paternal half-sister by the term for this relationship ('*nyigwa*'), for '*nyagur e jen nyimor*', 'your father's daughter (paternal half-sister) is your mother's daughter (full sister)'. It is true, as will be seen in the next chapter, that there is a general tendency for Nuer to use kinship terms for persons who stand in a more distant relationship to those which they denote and that the terms '*demar*' ('*gatmar*') and '*nyimar*' are freely used for almost any person of a man's own generation, but Nuer particularly emphasize the need for this displacement in the case of half-brothers and half-sisters. Nuer have told me that they are so anxious not to distinguish between full and half-brothers that should a man go with his half-brother to visit his mother's sister's home, the young men of that home will make a point of greeting the half-brother first and of addressing him as '*gatmar*', 'son of my mother', before addressing their true mother's sister's son by this term (which correctly applies to him and not to his half-brother). I have earlier noted that the wife of one brother is spoken about as the wife of all the brothers and her children as the children of them all.

But although Nuer are constantly asserting the solidarity of the polygamous family, it is as evident to themselves as it is to the observer that things are often different. They recognize that whereas full brothers pool their resources, helping each other even to the point of forgoing their rights, paternal half-brothers insist on their rights and try to avoid their obligations, doing for each other only what self-interest demands of them. Nuer are not surprised at—they expect—coldness between half-brothers, and disagreements and disputes between them, and between paternal

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and fishing and hunting, if he is disobedient or refuses a request or in some other way offends him. The curse may also prevent the nephew from begetting male children. Nuer therefore, however angry they may be, avoid swearing at their maternal uncles: 'Above all you must not swear at your maternal uncle. You might even think of swearing at your father but never, never, at your maternal uncle.'

It is the privilege of a maternal uncle's wife to swear abusively at her husband's sister's son. She does this teasingly and not in anger. He will not answer her back unless he is of about her age. A mother's brother's wife is often addressed by the anomalous term '*mandong*', 'grandmother', though '*ma*', 'mother', may also be used. When so addressed she answers her husband's sister's son as '*gatnyimar*', 'son of my sister', or '*gatnyieti*', 'son of daughters', 'on account of her husband whose sister bore him', and not as 'grandson'. Nuer have given me two reasons for this usage. I was told that 'after the mother of your mother has died she (your maternal uncle's wife) turns herself into something like your grandmother'. This corresponds to a man calling his wife's elder sister 'mother' when his mother-in-law is dead and respecting her as a mother-in-law. I was also told that 'you call her (your maternal uncle's wife) *mandong* (grandmother) because if he (your maternal uncle) dies you may take his wife'. Though in my experience this seldom happens, the second explanation is consistent with another anomalous usage, the description by a woman of her husband's sister as '*mancoada*', which means literally 'mother of my husband', and of the son and daughter of her husband's sister as '*gatmancoada*' and '*nyamancoada*', 'my husband's mother's son' and 'my husband's mother's daughter'. In spite of these explanations it may be suggested that these peculiarities of behaviour and language relating to the maternal uncle's wife may be most appropriately interpreted in terms of the position of the maternal uncle in the kinship system.

The many observances relating to the mother's brother-sister's son relationship are indicative of this position, a further indication perhaps being the fact that, as will be seen in the following section, he alone among kinsfolk is not usually addressed by terms proper to the family. He is not, of course, strictly speaking a *gatnyiet* to his sister's son, but the relationship is one of this kind because his sister's children are *gatnyiet* to him and his sons. Also in a

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general sense, in contrast to the 'bulls', the maternal uncle is a relative through a female, the mother. Indeed, he is spoken about by Nuer as a kind of male mother himself. The significance of his position is due to the fact already drawn attention to, that there is a pull on a man in two directions in the Nuer kinship system, towards his father's kin and away from them towards his maternal kin, a tension especially marked in the case of an eldest child and in polygamous and concubinary families.

This balance is, as we have seen, very marked in the Nuer kinship system. When one lives among Nuer the relationships of *gwanlen, nar, wac, manlen,* and their children are hardly ever out of one's mind, for there are few conversations in which one or other of them does not figure; and in all discussions of a formal or ceremonial nature they go in pairs of opposites, the paternal uncle with the maternal uncle, the paternal aunt with the maternal aunt, and the sons of the one with the sons of the other. The balance between father's kin and mother's kin is always maintained on important occasions of social life, such as marriages, settlements of feuds, and religious feasts, when relationships are formally defined.

The balance is felt also by Nuer in their everyday life, and it strongly affects the relationships. A mother's brother, for example, is not just a mother's brother. He is, so to speak, a mother's brother and not a father's brother; and the fact that a man has a mother's brother towards whom he can turn in trouble affects his relations with his paternal kin. Relationships are tinged with their opposites. This is not a mere relation of opposites within a formal pattern. We have constantly noted throughout this book the very powerful and frequent attraction of the maternal kin in such a practical question as where a man resides. We have seen that a first-born ought to be brought up by his maternal grandparents; that fatherless young men often go to live with their maternal uncles; that youths frequently stay with their mother's people; that attraction to the maternal kin is accentuated by one or other form of concubinage; and that men easily identify themselves through female links with the lineage with whom they reside. A man has always the choice of several homes, and if he does not care to reside with his paternal kin he can attach himself to the home of other male or female kinsfolk. It is generally towards his mother's brother's people that he turns his eyes when

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604 *gaatnyiet* category, for the children of each of two sisters are children of the daughters of the lineage to the other. Of all Nuer relationships it is the one of the most unadulterated benevolence. The two women and their children may generally be expected to live in different local communities, so that their interrelations are limited to friendly visits. There are none of the elements of opposition which make the relationship of mother's brother to sister's son more complex and explosive. The husbands of the sisters are not likely to be near kinsmen. There are between them none of the bridewealth transactions which complicate the mother's brother-sister's son relationship. There is no pull on the children towards the mother's sister as there is towards the mother's brother and the maternal kinsmen who live in the mother's home. It is perhaps because of the simple affection that the relationship implies to Nuer that *gatmalen*, son of my mother's sister, is a form of address sometimes used to unrelated friends whom a man wishes nevertheless to address by some kinship term.

III

000 I have been speaking up to the present of relations between close kin, the nuclear kin, who fall in relation to any particular person into a limited number of categories of relationship. These categories make a pattern which we call the kinship system. It was shown in the first chapter how all the members of a person's community are kin (including affines in this term) to him in one [illegible] these categories. Clearly they are kin in a more remote sense. It is to this more general aspect of the kinship system that I now turn. It is perhaps most conveniently approached in the conventional manner of anthropological writings by an examination of the use of kinship terms.

601 Nuer kinship terms can be used descriptively to speak of any particular relationship, either with or without reference to a particular person. The construction of these terms is simple, e.g. the father's sister's daughter is *nyawac* (*nya*, daughter, *wac*, father's sister) and the mother's brother's son is *gatnar* (*gat*, son, *nar*, mother's brother). One can combine the primary terms to describe any relationship, e.g. *gatnyawac*, father's sister's daughter's son (*gat*, son, *nya*, daughter, *wac*, father's sister), and

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gatgatnar, mother's brother's son's son (*gat*, son, *gat*, son, *nar*, mother's brother). The terms can, indeed, be presented in a perfectly symmetrical form, for it is corect, though unusual, to say in Nuer *gwanman* (*gwan*, father, *man*, mother) or *gwangwan* (*gwan*, father, *gwan*, father) when speaking of the mother's father or of the father's father if one particularly wishes to distinguish between the maternal and paternal grandfathers; or one can say *demangwan* (*deman*, uterine brother, *gwan*, father) or *gatgwangwan* (*gat*, son, *gwan*, father *gwan*, father) in speaking of the father's uterine brother or of his paternal half-brother if one wishes to emphasize the distincion, though here again the usage would be cumbersome and uncommon. In fact, it is possible to describe any relationship by combinations of the family terms *gwan*, father, *man*, mother, *deman*, brother, *nyiman*, sister, *gat*, son, and *nya*, daughter, though it would be unusual to describe, for example, the *wac*, father's sister, as *nyimangwan*, sister (daughter of the mother) of the father. Conjugal relationships are very simply indiated by the prefixes *co*, husband, and *ciek*, wife, e.g. *cowac*, husband of the father's sister, and *ciekgatmanien*, wife of the son of the mother's sister. The husband's affinal relations are denoted by the words for members of the family suffixed by *thu*, e.g. *manthu*, mother-in-law, *nyimanthu*, sister-in-law. The same terms are used for the wife's parents-in-law, but, as we have earlier noted, her husband's brother is her *cocang* and his sister her *nancoa*.

When a Nuer speaks about his family and kin and affines he uses these terms in a slightly different form, the possessive form, e.g. '*gwadong*', 'my grandfather' (paternal and maternal), '*mar*', 'my mother', '*nyimar*', 'my sister', '*gatda*', 'my son', '*wacda*', 'my father's sister', '*nara*', 'my mother's brother', '*gwathu*', 'my wife's (husband's) father', '*conyimar*', 'my sister's husband', &c.

When he addresses them, as in greeting them, he normally uses, and in many cases ought to use, an even simpler nomenclature. Both grandfathers are addressed as '*gwadong*' (or '*gwandong*') and both grandmothers as '*madong*' (or '*mandong*'). The father, his brothers, his paternal cousins, and the husbands of all kinswomen of his and the mother's generation are addressed as '*gwa*', 'father', or sometimes by the respectful form '*gwadin*'; so also are the male kinsmen and affines of the wife by her husband and the male kinsmen and affines of the husband by his

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• 601 wife if they belong to an older generation. A man addresses his mother, his father's other wives, the wives of his father's brothers and paternal cousins, his father's sisters, his mother's sisters, and the wives of all maternal kinsmen of an older generation as *'ma'*, 'mother', or sometimes by the respectful form *'madin'*, as well as by such terms as *'wacda'*, 'my father's sister', and *'malen'*, 'my mother's sister'. Also, all those women his wife addresses as *'ma'*, 'mother', among her relatives and affines are addressed by the same term by her husband, and all those women the husband calls *'ma'* among his relatives and affines his wife calls *'ma'* also. The maternal uncle is addressed as *'nar'*. A man addresses his brothers and sisters and the sons and daughters of his father's and mother's kinsmen and kinswomen of their generation as *'demar'* (or *'gatmar'*), 'my (uterine) brother', and *'nyimar'*, 'my (uterine) sister', as well as by such terms as *'gatwac(da)'*, 'son of (my) father's sister', *'nyanar'*, 'daughter of (my) mother's brother', and *'gatmalen'*, 'son of my mother's sister'. He may likewise address the husbands of kinswomen and the wives of kinsmen as 'brother' and 'sister' if they are of his generation instead of by such terms as *'conyimar'*, 'husband of my sister', and *'ciekdemar'*, 'wife of my brother'. A man addresses his wife's kinsfolk and affines of her generation and she addresses his kinsfolk and affines of his generation by the same terms. Sons and daughters are addressed as *'gatda'*, 'my son', and *'nyada'*, 'my daughter', and the sons and daughters of all members of the speaker's paternal and maternal kin of his generation may be addressed by the same terms as well as by *'gatdemar'*, 'son of my brother', *'nyademar'*, 'daughter of my brother', *'gatnyimar'*, 'son of my sister', and *'nyanyimar'*, 'daughter of my sister'. The children of affines, and of their affines, of the speaker's generation are also habitually addressed as 'son' and 'daughter', and also their spouses. The children of those addressed as *'gatda'* and *'nyada'* are generally addressed by the same terms, though the son's son may be addressed as *'gatdoda'* and I believe that the daughter's daughter is sometimes addressed as *'nyadoda'*.

In other words, all kinsfolk—paternal, maternal, and affinal—of an ascending generation, except the mother's brother, and even he sometimes, are commonly addressed as *'gwa'*, 'father', or *'ma'*, 'mother' (*'gwadong'*, 'grandfather', and *'madong'*, 'grandmother', being only variations meaning 'aged father' and 'aged mother');

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all kinsfolk of the speaker's generation are commonly addressed as *'demar'* (or *'gatmar'*), 'my uterine brother', or *'nyimar'*, 'my uterine sister'; and all kinsfolk of the descending generation are commonly addressed as *'gatda'*, 'my son', or *'nyada'*, 'my daughter'. 601

Even within the family and close kin Nuer use kinship terms so unprecisely that it is only possible to know more or less, when one hears a term used, the type of relationship referred to. A man may be described as *'deman* Cam', 'Cam's uterine brother', when he is in fact his paternal half-brother, or as *'gwan'*, his 'father', when he is in fact his father's brother. A man may describe his relationship to a woman by saying that she is *'nyimar'*, 'my sister', or *'nyamalen'*, 'my mother's sister's daughter'; or he may use both terms, indicating his relationship to her both less and more precisely: *'Nyamemo e nyimar, e nyamalen'*, 'That girl is my sister, is my mother's sister's daughter.' A man may address his maternal uncle as *'nara'*, 'my maternal uncle', or as *'gwa'*, 'father', and the uncle may reply *'gatnyimar'*, 'my sister's son', or *'gatnyieti'*, 'son of daughters', or *'gatda'*, 'my son'. Choice of terms is influenced by the age and genealogical propinquity of the persons concerned. A man may address his *gatnyawac*, the son of his father's sister's daughter, as *'gatnyada'*, 'son of my daughter', and the man may then reply *'gwadong'*, 'my grandfather', but they will also, and usually, address one another as *'demar'*, 'my brother', if they are of about the same age. If a man addresses another of about his age as 'grandfather' he does so jestingly, even though the man in fact stands to him in a classificatory sense in this relationship, e.g. is a member of his maternal grandmother's clan. Although a man may stand to another as maternal uncle in that he is a member of his mother's lineage and of her generation, he is unlikely to address him by the term *'nar'*, 'mother's brother', unless he is closely related to his mother. He is more likely to address him by the general term of respect *'gwa'*, 'father'.

In spite of this vagueness there is discernible in the use by Nuer of their kinship terms a tendency, so general as to be a convention, to place kinsmen in a category of relationship nearer to the speaker than their genealogical relationship to him. As I explained in the last chapter, a man almost invariably uses *'demar'* (or *'gatmar'*), 'my uterine brother', when speaking to, or about, his paternal half-brother instead of *'gatgwar'*, 'my father's son', a term he keeps for the sons of his paternal uncles. He uses *'gatgwalen'*,

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•601 'son of my father's brother', for more distant cousins, members of his lineage and clan of his generation. To use *'gatgwalen'* in ordinary conversation for your actual father's brother's son suggests that your relations with him are not cordial. Likewise, to speak to this man's father as *'gwalen'*, 'my father's brother', instead of *'gwa'*, 'father', is suggestive of coldness in the relationship. The same tendency is observable in the use of terms for relatives on the mother's side also. A man calls his mother's sister's son *'gatmar'*, 'son of my mother', and keeps *'gatmalen'*, 'son of my mother's sister', for more distant maternal cousins, or as a courtesy term for unrelated persons. It is bad form to use the correct term for a near kinsman. They say that it is cutting the *gol*, the hearth, off from the *wec*, camp, that is to say, it is drawing a distinction between members of your family and members of the community of kin among whom you live.

Nuer say that when a man uses kinship terms in their exact and literal sense it is because he wishes to stress the precise relationship in which a man stands to him in order to evoke from him some action which is contained in the pattern of behaviour the relationship carries. It generally means that the speaker is asking for a gift or favour: *'Bi e lim ka duob maridun'*, 'You beg for it in the path of your kinship'. Another way of making the same emphasis is by using the *cyot gwan* or *cyot man*, calling the man after the proper name of his father or mother. One also hears the correct usages on ceremonial occasions. One hears them also at dances, for it is then customary for youths to shout them out formally to kinsmen. On such occasions, and as a complimentary usage in chanting, one hears the otherwise rarely used term *'degwar'*, 'son of my father'—the correlative to *'demar'*, 'son of my mother', as *'gatgwar'* is to *'gatmar'*—though it would only be used for paternal cousins and not for the real father's son. I was told that one would also use this term to stress an agnatic link if one required assistance in fighting. The exact usages are also heard when grown-ups or older children are talking to small children about their elders and wish to impress on them the precise relationship in which they stand to them. In like manner, members of the forms of family other than the simple legal family use the same terms of address to one another as members of a simple legal family do, except in such legal or ritual situations as seem to require indication of legal status.

Ordinarily, with near kin relationships are contracted. The

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person addressed is taken out of a more distant category of relationship and placed in a more intimate one, but he can be telescoped back again to his genealogical position on occasions. When a Nuer calls a paternal uncle 'father' he is avoiding excluding him from the family circle by calling him 'father's brother'. For this reason terms of relationship are of greater significance among the extra-family kin than they are in the family itself, where intimacy between its members is so self-evident that if any mode of address is required some other mode is commonly employed, such as the use of personal names.

As Nuer have only a limited number of terms of relationship, they have to ring the same changes with them whether a relationship is more or less remote. A paternal cousin six times removed is a *gatgwanlen* no less than a first paternal cousin and can equally be addressed by the terms '*gatgwar*', 'son of my father', or '*demar*', 'my uterine brother'. The son of a woman of my mother's clan is '*gatmalen*', 'my mother's sister's son', whether he is a first cousin or of unknown genealogical distance, and he will equally be addressed as '*gatmar*' or '*demar*', 'my uterine brother'. Again, any member of the wife's father's or mother's clans is a *gwanthu*, father-in-law, and will therefore be addressed as '*gwa*', 'father'. Consequently a kinship term, even when used in its right place, can only denote the category of relationship and not its degree. Moreover, the relationship need not be of a direct personal kind at all but may derive from a link between lineages of any distance back. When a man of one lineage has married a woman of another lineage some generations ago all his descendants by her can be regarded, should anyone care to remember the marriage, as *gaatwac*, children of the paternal aunt, or *gaatnyiet*, children of sisters, by the men of the second lineage, and they can be regarded as *gaatnar*, children of the maternal uncle, by the men of the first. Likewise, lineages descended from sisters can regard each other as *gaatmanlen*, children of the mother's sister. There are so many cross-strands in Nuer society that a man can always find some relationship to another man should he care to do so, and hence place him in one or other of the categories of the kinship system and address him by a term appropriate to this category. Nuer squeeze all members of their communities, all those whom they meet often, into the system somehow. For example, I once asked a Nuer lad why he referred to another man as '*gatgwar*', 'son of

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my father', and he replied: 'He is my father's brother's son (*gatgwalen*)'. As I knew that the two men were either not at all or very distantly related, I asked how this could be. The lad then said that the man was 'a son of my father's distant brother (*gatgwalen ka noni*)'—a distant paternal cousin—and he added: 'He has lived so long among us that I call him "son of my father" ("*gatgwar*"). He has become my father's son. Also, his father and mine were of the same age-set.'

The example I have given introduces a complication, for, quite apart from the kinship system, every adult in Nuer society can be addressed by one of the family relationship terms in virtue of his position in the age-set system. As I have described this system elsewhere it need here be considered only in so far as it is immediately relevant to the subject of kinship. Males are divided into the grades of boys and men, boys being initiated by successive sets into manhood by a severe ordeal. Without discussing the intricacies of the system it may be said that this arrangement of males by age means that from the point of view of any individual man all the other men of his society are formally classed as seniors, equals, and juniors, the division corresponding roughly to three generations —the older, his own, and the younger. To seniors he must show deference, with his equals he is on free and easy terms, and from his juniors he expects deference. Women are brought within the system as being daughters, sisters, and wives of members of sets. The age-set system thus supplements the kinship system in the organization of interpersonal relations in everyday social life. Again without going into details, men of an older generation within the system are 'fathers' and their sisters and wives are 'mothers', men of a man's own generation are 'brothers' ('sons of the father' or 'sons of the mother') and their sisters and wives are 'sisters', and men of a junior generation are his 'sons' and their sisters and wives are his 'daughters'. People address one another accordingly, except that men of the same generation usually salute one another by their ox-names. Thus everybody in Nuerland can be addressed as 'father', 'mother', 'brother', 'sister', 'son', or 'daughter' by reference to their position in the age-set system, and this usage may be regarded as a special instance, and one of the widest radius, of the classificatory use of relationship terms. All men of a man's father's age-set are his 'fathers', and all sons of a man's age-mates are his 'sons', and so forth. A man even speaks

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collectively of members of a set senior to his own, other than his father's set, as in-laws if they are senior enough for it to be likely that he will marry one of their daughters. In a sense everybody in the age-set system—that is to say, everybody in Nuerland in one way or another—is kin to everybody else, and the word *mar*, kinship, can be used in this connexion: *mar rica*, age-set kin. The use of relationship terms for persons within the system may in part—the common use of personal names may be another reason—account for the very informal, even haphazard, use of kinship terms among the Nuer, for the terminology of address of the age-sets may cut across that of kinship. For example, a man may be to another a classificatory paternal uncle or grandfather genealogically, but if he is of the same generation he is his 'brother' and would so address him and be addressed by him. Contradiction between the two systems is avoided by the assimilation of the values of both to those of the family by the use of the family relationship terms, for though one may not know whether a man is being addressed as 'father' in virtue of his place in the kinship system or in the age-set system, it could never happen that a term appropriate in the one would be inappropriate in the other. It is always correct to address very old persons as 'grandfather' and 'grandmother', persons of one's parents' generation as 'father' and 'mother', persons of one's own generation as 'brother' and 'sister', and persons of the generations of one's children and their children as 'son' and 'daughter'; and this usage may be quite independent of either kinship or age-sets, being merely a courtesy extension of the family terms to all men.

All members of a man's community, whether it be large or small, can thus be addressed by one of the family relationship terms. We do not, I think, understand this convention so well by regarding it, as it is often regarded, as an extension of family terms and sentiments from members of the family to kin as when we regard it as the verbal telescoping of kin into the circle of family reference so that, as Nuer say, the *gol* is not cut off from the *wec*, the hearth from the camp, the family from the community. A man belongs not only to his family but to a wider society.

IV

The classificatory use of terms of relationship is a special problem to be considered separately from the wide recognition of

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kinship from which it derives. A Nuer, as has been reiterated, establishes a kinship tie with all with whom he has frequent intercourse. Consequently a *ram mo gwagh*, an unrelated person, is a relative term. It signifies a person to whom a man has no genealogical position close enough to prevent intermarriage between their families, someone with whom, even if he could trace relationship, it would be remote. To all intents and purposes he is not kin but a stranger, which amounts to saying that he is neither a close kinsman nor a member of one's immediate local community, that one does not stress a kinship link with him because one has no close social relations with him. Ultimately and potentially everybody is kin, or can be made to appear so if circumstances demand. This is understandable in a society where kinship values are the only guide in interpersonal relations. When a man has constant intercourse with another it is therefore necessary that each be in some category of kinship in respect of the other so that each may have a rough-and-ready guide to the kind of behaviour expected of him and which he may expect from the other. The categories of the kinship system give him only a formal pattern of relationships, and the content of each relationship depends on genealogical distance, proximity of residence, personal feelings, and other factors. But they enable him to systematize his social contacts, to place everybody in a definite position in relation to himself, and so to have the security of living in an ordered world.

Now, as we have noted, these kinship values tend to fall into two broad types, the agnatic type and the type through women. The first is characterized by common group interests and a certain hardness between those who share them, and the second by lack of common group interests and the absence of the jealousies and disharmonies they entail, being no more than a set of separate personal relationships. Relationships of the first type harden into lineage structure, those of the second type remain on an interpersonal kinship footing. This means that a Nuer's contacts with all persons outside the agnatic groups to which he belongs are on a pattern the common design of which is one of tenderness, an attenuated benevolence of family sentiments; and this includes both immediate relationships between persons through female links and, in a lesser degree, relationships between persons through lineage links of the same category at some more or less distant point of time. Thus members of the same lineage are

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bound to each other by common descent, by ritual ties, by common cattle-interests, by the duty of blood-revenge and other moral obligations, by association with a common territory, and so forth, while they are united within the wider society to persons, and as a group to other lineages, by multiple ties of kinship, all of which lack the ambivalence of agnatic kinship. We have noted, moreover, that the Nuer lineage is not merely a descent group but is a descent group with political functions. It may not therefore be too fanciful to suggest that the agnatic type of kin relationships is associated with the autonomy of political segments and their structural opposition to one another—the process of fission, and the non-agnatic type of kin relationships is associated, through a complex network of ties of this type, with the wider social system which binds these segments together and contains them—the process of fusion. The one set of attitudes emphasizes the singularity and exclusiveness of the agnatic group, in terms of which political values are expressed, and the other emphasizes the community life in which such groups are merged.

In ultimate analysis it might be held that the in-groups, the lineages, and the political units associated with them carry the sentiment of the father-son relationship, and the total community comprised within the multiple strands of the kinship system carries the sentiment of the mother-son relationship. I do not myself hold to such a psychological reduction. I do not think it is true that there are such simple and opposite feelings towards father and mother or that the attitudes to parents are extended to kinsfolk in so simple a manner. I prefer a sociological interpretation in terms of jural relations within the Nuer social system.

I have tried to show in *The Nuer* how the lineage system provides the framework of their political system through the association of lineages with tribal segments, and in this book how, when we examine the constitution of each such segment, we find that it consists of a network of interpersonal kinship ties which connect all its members to one another and directly or indirectly to its dominant lineage, thereby giving to the lineage its corporate character. It is the interaction of the lineage principle with the values of the kinship system which makes any neighbourhood or residential group structurally significant. Through the fusion of all elements into the dominant lineage within each local community, when the community functions as a political unit, the

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lineage system becomes the organizing principle of the political structure of the wider society which contains it.

The antithesis between kinship and neighbourhood made by Maine and Morgan can therefore be only a logical one and may easily be misleading. Kinship values and political values based on locality are interdependent. All who live together express their relations to one another in terms of the kinship system, and they express their collective interests as a unit in the political system in terms of the lineage system to which they are attached by various kinship ties. The internal network of kinship links gives the local community the cohesion necessary for it to function as a political unity, but it is also true that it is because people are living together that kinship between them is emphasized and effective in the ordering of their interrelations. Hence it is that individuals stress whatever category of kinship is most significant in the particular circumstances of residence in which at any time they find themselves. People do not live together unless they are kin, but kinship is made effective by living together. But though interconsistent, the political system and the kinship system are not only different kinds of system but are on different levels of abstraction. The whole society can be regarded as a network of strands of relationship which regulates relations between persons throughout Nuerland, or can be viewed as a set of relations between local groups in which these strands are ordered by the lineage system into corporate collectivities on the basis of territorial distribution.

In every primitive society we find both family groups and a politically organized society in which they are contained and without which they could not maintain themselves. The values of each affect the other in a two-way movement. The kinship system derives from the family, being, through marriage, built up of a series of families, and it has among the Nuer, as we have seen, an almost limitless extension, at any rate in the sense that everyone can in one way or another and in some degree be placed in a kinship category by everybody else and addressed by them by a kinship term which in common usage is a family relationship term. The whole society is, in this sense, one great family. It has been noted that *mar*, kinship, also means 'my mother', and that this is perhaps significant because all kinship, even with the father and hence with the paternal kin, is through the mother; and in this

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general sense of kinship one does not grade its categories but gives them equivalence.

The impress of the structural form of the wider society on the kinship system and the family group is no less important. It determines, at any rate to some extent, the emphasis placed on categories of relationship and how far kinship, and therefore descent, are traced through father and mother. It is evident that in Nuer lineages, as I have explained at length in *The Nuer*, agnatic kinship has an extension and depth correlative to their political functions. It may also be suggested that the pull in opposite directions, towards the paternal kin and towards the maternal kin, to which attention has been drawn, is related to the lineage system. The fissiparous tendencies of the lineage system give particular value to the distinction between full brothers and paternal half-brothers in both family and kin, and hence also to the polygamous family and to the position of wives in it. The supremacy of the agnatic principle which the lineage system embodies, also, it has been suggested, by subordinating the roles of the family and of the father to the interests of the wider groups of paternal kin and the lineage, allows the many variants of forms of the family which are so common in Nuerland, and also the widespread adoption of Dinka, the easy translation of affinal and age-set ties into the values of the kinship system, considerable social mobility, and high status of women. All these features seem to be interconsistent.

It may also be suggested that the balance between paternal and maternal kin and in general the equivalence given to all relationships in the kinship system in ordinary social life is related to the lineage system. As we have seen, Nuer lineages are dispersed groups and a man's neighbours belong for the most part to lineages other than his own. Therefore, since Nuer move freely and far, they must trace kinship widely through female links, particularly on the mother's side, as well as agnatically, if they are to make the attachments to persons and lineages which local associations demand, and so live in an ordered world in which every person can be placed in some relationship. The size of a man's local community and the degree of his mobility in it—his social space—affect the manner and range of his counting of kinship, spreading it widely on the mother's side. The individual, it is true, sees the kinship system only in relation to himself and does not reflect on

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601 its general social functions, but the student perceives it, without reference to any particular person, as a means by which the members of Nuer society are interconnected in a complex network of numberless strands of relationship. We have noted that the wide tracing of kinship through both father and mother, and indeed through the wife also, and in every direction, is found together, as might be expected, with an extensive distribution of marriage prohibitions, to which the conventions governing bridewealth claims are complementary.

In seeking to understand Nuer society, abstractions from behaviour have been related to one another in order that it may be seen as a whole in the patterns which emerge from the confusion of actualities. We have dealt in this book mainly with the family, the kinship system, and the lineage system, and we have discussed their relations to one another in the whole society, particularly in terms of its political structure to which my earlier book was devoted. As I have explained there, the values of the different social systems operate in different situations and at different levels of social life. I have here attempted to show in demonstration of this thesis how interpersonal kinship relationships deriving from marriage and the family are organized into segments of the political structure through the dominant, or politically significant, lineages which, in the absence of any other principle of organization, alone make possible the large-scale community necessary, in the oecological conditions prevailing, to the Nuer way of life. The dominant lineages have a central position, for at one end they are structural groups with political functions, while at the other end they spread out into relationships of a kinship kind through which the attachments are made which enable them, while remaining distinct descent groups in certain situations, to become in other situations identified with residential groups and so to function politically.

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I have not often heard a specific number given as the ideal, only a list of recognized relations of the bride to whom certain cattle must be paid. My informants were perhaps talking in terms of a minimum. Certainly forty head of cattle is usually given as the traditional rate of compensation for homicide and, as we have seen, bridewealth and bloodwealth should in theory be equal since the object of the payment of bloodwealth (*thang*) is to provide a wife to the name of the dead man.[1] Marriages are nowadays completed by payment of as little as 17 to 20 head of cattle and sometimes even less, though the average in well-to-do families is usually nearer 30. Professor Evans-Pritchard says that the usual payment is from 20 to 30. This is a reasonably accurate estimate of bridewealth today, but it must be remembered that bridewealth varies not only from tribe to tribe but also within the tribe from year to year. A particularly heavy epidemic may carry off as much as 30 per cent. of the cattle population, and bridewealth must drop accordingly.

Low Nuer Version

I quote the ideal distribution, based on the payment of forty head of cattle, given by Professor Evans-Pritchard in full, before examining, by way of comparison, versions cited among other Nuer tribes.[2]

	Cattle	Total
nwt gwan (on the paternal side) *Gaam* (father)	A cow and its calf, a cow and its calf, an ox, another ox, a cow, and a calf*	8
Gat gaam (father's son)	A cow and another cow** . .	2
Gaamkun (*nuäk*) *kui mam* or *kui dual* (father's elder brother by the same mother)	A cow and its calf, a calf, and an ox	4
Gaamkun kui gaam or *kui kuak* (father's brother by a different mother)	A cow and its calf, and an ox .	3
Gaamkun (*tiat*) *kui mam* or *kui dual* (father's younger brother by the same mother)	A cow, and an ox	3
War (father's sister) . . .	A heifer***	1
	Total	20

* The single calf is sometimes called *paang* (*dit*), and they say: 'It is like a gift thrown in for nothing.' The single cow is sometimes called *yang kuak*, the cow of the byre, and is given to conclude the claims on the paternal side. One of the cows is usually the *yang kuerk*, the cow of the spirit of the father.

** These animals join the herd of the claimant's father, if he is alive, and count as his portion also. The father therefore receives 10 beasts.

*** This animal joins her husband's herd if he is alive.

[1] Nuer say and think that this should be so, but as already stated they are not too careful about the mathematics of the transaction. In point of fact a substantial proportion are distributed among the kinsmen of the deceased, so that much less than forty are left to marry the 'ghost-wife'. See pp. 90, 91.

[2] Evans-Pritchard in 'Nuer Bridewealth', *Africa*, XVI, 4, 1946, and in *Kinship and Marriage among the Nuer*, Oxford, 1951.

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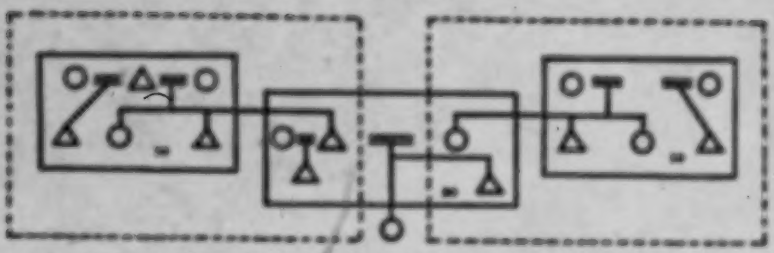

PATERNAL KINSMEN ∞ MAIN MATERNAL KINSMEN ∞

	Cattle	Total
KIN MEET (on the maternal side):		
Mam (mother)	A cow and its calf, and a heifer	3
Dennan (brother by the same mother)	An ox, another ox, a cow (*yang dennan*), another cow (*yang cike*), a cow and its calf, and another cow*	7
Nier (*indit*) *kuei nuew* or *kuei dhiöl* (mother's elder brother by the same mother)	A cow and its calf, another cow, and an ox	4
Nier kuei gwanu or *kuei kuok* (mother's brother by a different mother)	A cow and its calf, and an ox	3
Nier (*inian*) *kuei nuew* or *kuei dhiöl* (mother's younger brother by the same mother)	A cow and its calf	2
Mandau (mother's sister)	A heifer**	1
	Total	20

* The last cow is sometimes a poor beast that has been refused by some kinsman but is taken in charity by the bride's brother to make up the total. The cattle of the brother also count as the cattle of the mother, so that her total portion is 10 beasts. As they all join the father's herd, if he is alive, his actual portion is 20 head of cattle.
** This animal joins her husband's herd if he is alive.

Zeraf Nuer Versions

The principles which underlie the distribution of bridewealth cattle as described by Professor Evans-Pritchard apply to all Nuer tribes, and it would be impossible to improve on his account. There are, however, differences of detail which are worth recording her... My own observations on the Lak and Thiang Nuer of the Zeraf Valley and, to a lesser extent, the Gaawar, were made before the results of Professor Evans-Pritchard's investigations had been published. This work was carried out between 1942 and 1945. Subsequently, in 1949, I had several opportunities of testing out his and my own observations among the Western Nuer tribes.

Kinship Terminology

601 Before making comparisons, it will be as well to give some account of Nuer kinship terminology, especially as the terminology employed

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by Professor Evans-Pritchard sometimes differs from my own. The difference is one of dialect, and it may be noted that, although all the terms used are understood in all parts of Nuerland, nearly all of them have alternatives which are current in one part or another. There are in fact many ways of saying the same thing. Nuer could, of course, employ the most highly descriptive terminology, just as we could. We could say 'father's brother' or we could say 'paternal uncle'; Nuer could say *dewan gwan* or they could say *gwandan*. To be more descriptive we could say 'father's brother by the same mother' or 'father's full brother'; the Nuer could say *dewan gwan kui mandɛ* or *kui duiel*, or they could say *gwandan gwandɛ* or *kui kuɔk*.

In normal speech, especially in conversation about or with a particular relative, the finer qualifications are not employed. If the context does not demand any precise distinction, a man will say *gwandandɛ*, 'his paternal uncle'. The distribution of bridewealth, however, demands such precise distinction. The term used for a particular relative is therefore qualified by the addition of *gwandɛ* or *kui gwandɛ*, 'on the father's side', or *kui kuɔk*, 'on the *kuɔk* (cattle-byre) side', and *mandɛ* or *kui mandɛ*,[1] 'on the mother's side', or *kui duiel*, 'on the hut side'. The significance of the 'cattle-byre' side and the 'hut side' is that, since each wife has her own hut (*duiel*) in which she lives with her children, those of the hut (*kui duiel*) are uterine brothers and sisters; the cattle-byre (*kuɔk*) is common to the whole family, i.e. the father, his wives and all their children. Hence when a relative is described as *kui kuɔk* it implies that he is not of the same mother, though by definition he is of the same family group.

Other differences between terminology employed by Professor Evans-Pritchard and myself are:

(a) The distinction between elder paternal uncle (*gwandan kɛdit*) and younger paternal uncle (*gwandan kɛtet*), etc. *Kɛdit* simply means 'big' and *kɛtet* 'small'.

(b) Professor Evans-Pritchard uses *gat gwan*, literally 'father's son', for half-brother of the bride. Another way of describing this relationship is to say *dewan kui kuɔk*, which is more normal in Western Nuer.

The variations are recorded in the diagram on page 102.

Note.—Relationship to the bride is given in the third person, e.g. *Mam* (or *Mam nyal*), the bride's mother; *Mandan* (or *Mandan nyal*), the bride's maternal aunt.

[1] The paternal grandfather, &c., &c., &c., is also difficult. Professor Evans-Pritchard considers, for example, the paternal uncle (by the same mother) as *kui mam*. This is simply because some Nuer refuse (probably Lou) drop the consonant *d* and say *mam* instead of *mandɛ*.

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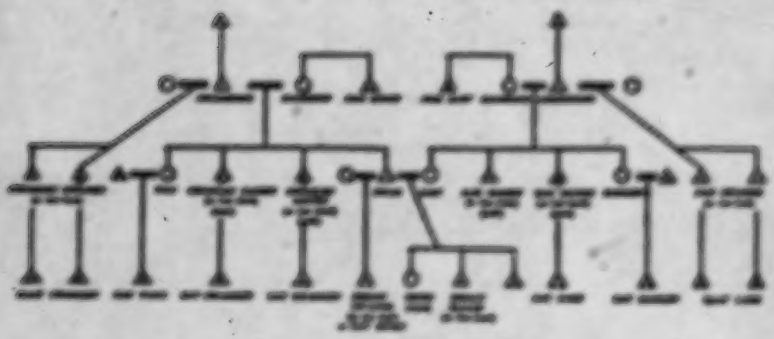
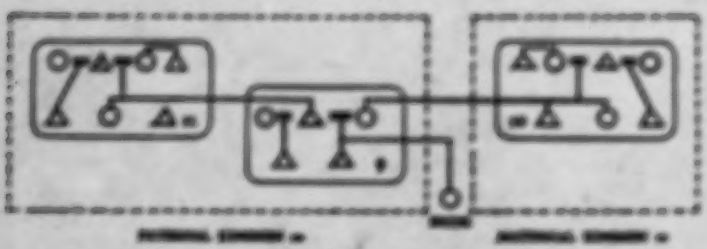
NUER KINSHIP TERMS



Zeraf Valley Version (Leh and Thiang)



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Relationship to bride	Cattle	Total
FFF GFBSW (on the paternal side)		
Gwan (father)[1]	young gumuth, a cow and its calf. young thuath, a cow dedicated to his ancestral spirits. duk gwan nyal, an ox (These should go to his own, often to half-brothers of the bride. The ox is usually considered the right of the eldest half-brother.)	4
Nyan (mother by the same mother)	duk dumu, an ox (The bridegroom is usually expected to please his future brother-in-law by dedicating an ox of the latter's favourite colour.)	1
Nyan kwi kuk (mother by a different mother)	duk dumu, an ox (This is not always demanded, and is often casually included under the father's portion. See above.)	1

[1] A man will often have paid four head of cattle at his betrothal (see p. 58 n. 2), so the father's portion is sometimes 8 (as in the Eastern Nuer version), but I think that the previous 4 head usually count as the total allowance to the father nowadays. This may account for the disparity.

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Relationship to bride	*Cattle*	*Total*
Gwandoc wanek (father's brother by same mother)	A cow and its calf. An ox. A cow-calf, sometimes called *puony* . .	4
	(Nuer refer to this relationship as *gwandoc wanek* or, in full, *gwandoc kui wanek*, i.e. the father's uterine brother. The calf called *puony* is sometimes said to be the special right of the youngest uterine brother.)	
Gwandoc gwanek (father's brother by a different mother)	A cow and its calf and (sometimes) an ox .	3
	(Nuer refer to this relationship as *gwandoc kui look*, but more often *gwandoc gwanek*.)	
Wur (father's sister)	*yang wuan*, a cow	1
	(This cow goes to the woman's husband and his sons, and is therefore transferred outside the father's lineage.)	
Gwandong (father's father)	*yang wangwan gwanek*, a cow or heifer .	1
	(This cow should go to the father's youngest brother and often the youngest half-brother. Among the Zeraf tribes it is usually included whether the father's father is living or not, and even if he died before the bride was born.)	
Mandong (father's mother)	*yang wangwan wanek*, a cow or heifer . .	1
	(This cow should go to a younger uterine brother of the bride's father.)	
Nar gwan (*nyal*) (father's maternal uncle)	Sometimes called *kothar*, a cow-calf . .	1
	(This should go to the sons of the father's maternal uncle and hence outside the father's lineage.)	
Mar[1] (mother) . .	*yang nuer nyal*, a cow-and its calf. (This should go to the bride's eldest uterine brother.)	
	yang kwaak, a cow	3
	(Dedicated to the mother's ancestral spirits and usually later inherited by one of her younger sons.)	
	Total	20

nwi nuer (on the maternal side often referred to as *kui nuer*, maternal uncle's side)

Nar wanek (mother's brother by the same mother)	*ghok nuer* or *ghok nar wanek*, a cow and cow-calf. An ox. A cow-calf (*puony*)	4
	(The cow-calf called *puony* is said to be the right of the youngest uterine brother of the bride's mother.)	

[1] The Zeraf tribes include the mother's portion and that of the bride's uterine brother under the paternal side. This is also so in Western Nuer, as Professor Evans-Pritchard observes. This point is discussed later.

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Relationship to bride	*Cattle*	*Total*
Nar gwandu (mother's brother by a different mother)	*yang nar kui kuk ee nar gwandu*, a cow and its calf	2
Mandoa (mother's sister).	*yang mandoa*, a cow-calf . . . . . (This goes to her sons and therefore outside the maternal lineage.)	1
Gwandong (mother's father)	*yang nangwar gwandu*, a pregnant cow . (This should go to one of his younger sons, e.g. half-brother of the maternal uncle above.)	1
Mandong (mother's mother)	*yang nangwar mandu*, a pregnant cow . (This should go to one of her younger sons, e.g. a uterine brother of the maternal uncle above.)	1
Nar nuer (nyat) (mother's maternal uncle)	Sometimes called *kethar*, a cow-calf . . (This goes to his sons and therefore outside the maternal lineage.)[1]	1
	Total	10

Apart from the disparity in numbers of cattle, there are obvious differences in this version from the ideal given by Professor Evans-Pritchard:

(i) Among the Zeraf tribes, the cattle of the grandparents, called *nangwar*, are nearly always included, and usually at least some of them are paid whatever the circumstances. On this subject Professor Evans-Pritchard says:

> It must be added that the four grandparents of the bride are entitled each to a cow in certain circumstances, but they are not mentioned in the distribution given above because it is assumed that by the time their granddaughter is old enough to be married they will be dead. It is a rule that in the event of any claimant being dead his, or her, son inherits the right to cattle.
>
> . . . a grandparent only receives a cow if he, or she, saw the bride before his, or she, died. It is probably for this reason that the cows given to the grandparents or their sons are called *nangwar* (*nang*, eye, *war*, to see). It is possible, therefore, for there to be four *nangwar* claims, but there are generally one or two at the most.[2]

(ii) Professor Evans-Pritchard's version includes:

Gwandon intot (father's younger brother by the same mother).
Nar intot (mother's younger brother by the same mother).

[1] There is not only a definite division between the bride's paternal relatives on the one hand and her maternal relatives on the other, but also a distinction between the bride's immediate relatives, e.g. her father and his sons (both uterine and half-brothers of the bride) and the more remote relatives on either side who in this context are classed as *ji nangwar*, 'the people who have rights'. The cattle to which they are entitled are known as *ghok nangwar ran*. Those of the bride's father and his sons are referred to as *ghok dieth*, 'the cows of begetting'.

[2] Op. cit. (*in Africa*, 1946), p. 149.

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Now, it is just these relatives of the bride who inherit in the first instance the *mangwen mande* on the father's side, and in the second, the *mangwen mande* on the mother's side. It may therefore be that they are exactly equivalent, and if, for example, a cow is paid as *mangwen mande* on the father's side, a cow for the *gwandan latat* is not to be expected. Similarly the *mangwen gwande* (grandfather's cattle on both sides) by right descend to the bride's father's younger half-brother (i.e. *gwandan kui luak* or *gwande*) on the one side and to the bride's mother's younger half-brother (i.e. *nar kui luak* or *nar gwande*) on the other. These relatives are sometimes included, sometimes not. It seems that Nuer often treat these portions as alternatives, and this may explain the fact that not all of them are always included. It must be emphasized here that Nuer find considerable difficulty in quoting the claims of various relatives in a hypothetical marriage. This difficulty does not arise in an actual marriage because all the relatives who claim some portion as a right (*rang*) are known personalities. Such negotiations over bridewealth are carried out with unusual decorum, and although feelings run high there is generally a spirit of compromise. Talking of these things Nuer sometimes say '*ruak latke kad de dat*', 'you must put your stick in the grass for your wife's family'. The word *ruak* is a polite way of speaking about relatives-in-law, and the expression implies that a man must put his anger aside if his wife's family are unreasonable in their demands.

(iii) Professor Evans-Pritchard's version does not include the *kothar* portions which go to the *nar gwan nyal* (the bride's father's maternal uncle) and the *nar nan nyal* (the bride's mother's maternal uncle). These portions are nearly always quoted by Zeraf Nuer tribes and, as will be seen later, by Western Nuer. They are often but not always paid. This point is important because these relatives are outside the lineages of both the bride's father and bride's mother, so that when these cattle which go to the bride's paternal and maternal aunts and their sons are included, in all six different lineages are involved in one marriage,[1] as will be seen in the diagram on page 106.

[1] Of the *kothar* (or *korthar*) portions, Professor Evans-Pritchard writes:
'A *korthar* can pass between bride-cattle properly speaking and such small gifts to distant kinsmen as that of the calf, called *korthar* among the western Nuer, which may be claimed by a collateral kinsman who is a patrilineal descendant of the bride's father's father. This payment is sometimes made, as sign that the patrilineal limit of bridewealth claims has been reached and that no demands will be accepted from collateral kinsmen tracing their common descent with the bride from an ancestor yet further removed' (*op. cit.*, p. 157).
I do not think that the expression *korthar* is used except in the circumstances I have already described, i.e. of a special portion which goes to the maternal uncle of the bride's father on the one side and the maternal uncle of the bride's mother on the other side. Some Nuer tribes, notably the Dok, Nyiang and Gaawar, who have a close historical connexion, sometimes say that a cow-calf called *dang* should be paid to the bride's father's father's father and less commonly the mother's father's father's father. I think that this is a claim which is somewhere rarely made, and therefore rarely included in a list of bridewealth claims, though it may have been customary in the past.

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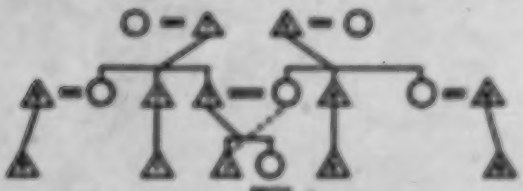
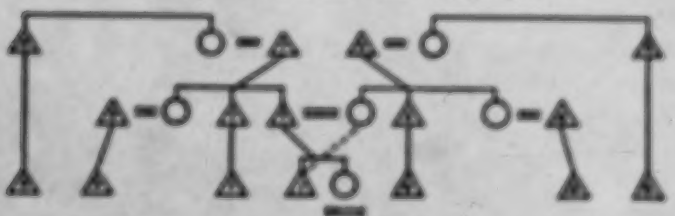
LINEAGES INVOLVED IN BRIDEWEALTH DISTRIBUTION

Lou Nuer (as quoted by Professor Evans-Pritchard)



Lineage 1 — Bride's father and agnatic kinsmen.
Lineage 2 — Bride's mother's father and agnatic kinsmen.
Lineage 3 — Bride's paternal aunt's husband and agnatic kinsmen.
Lineage 4 — Bride's maternal aunt's husband and agnatic kinsmen.

Zeraf and Western Nuer Versions



Lineage 1 — Bride's father and agnatic kinsmen.
Lineage 2 — Bride's mother's father and agnatic kinsmen.
Lineage 3 — Bride's paternal aunt's husband and agnatic kinsmen.
Lineage 4 — Bride's maternal aunt's husband and agnatic kinsmen.
Lineage 5 — Bride's father's maternal uncle and agnatic kinsmen.
Lineage 6 — Bride's mother's maternal uncle and agnatic kinsmen.

Minimum Claims

The difference in numbers of cattle is perhaps accounted for by the fact that Professor Evans-Pritchard is quoting an ideal from Lou Nuer, while the Zeraf version given here is not an ideal, but is closer to reality and nearer to what is considered the minimum although not actually the minimum. On this subject, Professor Evans-Pritchard says:

> In any particular marriage there is a minimum definition of rights. Whatever else the bride's family and kindred get they must get certain animals or the marriage cannot take place. Hence these basic claims take precedence and their titles are always the first to be acknowledged. The conventional order is as follows:
>
> 1. *nengnere gwaar*, the cows of the paternal grandparents 6
> *nengnere nuaar*, the cows of the maternal grandparents 6
> 2. *yang gwaar kow dimdi*, *ke thokdu*, the cow of the father with its calf, and his ox 3

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BRIDEWEALTH DISTRIBUTION

	NO.
yang nuew kow dinde, the cow of the mother with its calf	2
3. *yang gwandaar kow dinde, ke thokde*, the cow of the paternal uncle with its calf and his ox	3
yang nuew kow dinde, kow thokde, ke gwangde, the cow of the maternal uncle with its calf, and his ox, and his *gwang* (ox)	4
4. *dow (nac) nuew*, the calf (heifer) of the paternal aunt	1
dow (nac) nuewiew, the calf (heifer) of the maternal aunt	1
5. *yang kuoth gwandu*, the cow of the father's spirit	1
yang kuoth nuendu, the cow of the mother's spirit	1
6. *thak dowun*, the ox of the uterine brother	1
thak gat gwon, the cow of the person's half-brother[1]	1
	22

This, with the exception of the *thak gat gwon* (which in the *Zeraf* is included in the father's portion) and the *yang nar gwon* and *yang nar nuen*, approximates very closely to the *Zeraf* version.[2] It is noticeable, however, that the cattle of the grandparents, the *nuengwon*, are excluded in the minimum, while they are omitted in the ideal. The cattle of the paternal and maternal uncles, the *gwandaar* and the *nar*, are correspondingly reduced in numbers, and since, as we have seen, it is these relations who would inherit the *nuengwon* cattle, this is perhaps not surprising.

Western Nuer Versions

In Western Nuer there appears to be considerable variation of detail and, as will be seen later, of proportions, but no difference of principle. The Jikany system approximates very closely to that of Thiang and Lak, with the following variations:

(*a*) Sometimes two cows (*yang kuoth*) are paid in the father's portion instead of one.

(*b*) As in Lou, the *nuengwon* cattle are never paid unless the grandparent concerned was alive at the time of the bride's birth. This is, however, balanced by a proportionately higher claim by the bride's paternal and maternal uncles, who are normally considered the heirs to the *nuengwon* cattle.

(*c*) The *kothar* cattle—for the father's maternal uncle (*nar gwon nyal*) and the mother's maternal uncle (*nar nuen nyal*)—are considered essential payments, but it is unusual for a bridegroom to pay more than one. Jikany say that these payments should alternate with the marriages of the daughters of the house: to the *nar gwon nyal* on the first marriage, to the *nar nuen nyal* on the second, and so on.[3]

[1] *Op. cit.*, pp. 232-3.

[2] Also the *yang nar gwon* and *yang nar nuen* are often omitted in actual marriages today—as the omissions are normally the same.

[3] *Nar nuen nyal*, &c. This is sometimes reduced to *nar nuendu*, which could also be interpreted as 'maternal uncle'—uterine brother of the bride's mother—and *nar gwandu* as 'paternal uncle'—half-brother of the bride's mother. It is really the tone and emphasis which distinguish these relationships.

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(d) Every brother of the bride may expect an ox, but only one need be given to the half-brothers.

Among the Bul Nuer, who on the whole are inclined to marry with larger numbers of cattle than most Nuer tribes, there are no essential differences except that there appears to be a more exact definition of claims in the paternal and maternal uncles' portions, and in this their system resembles the Lou Nuer ideal.

Gwandon nandi (father's brothers by the same mother)	eldest, a cow and cow-calf. second or middle, a cow-calf and bull. youngest is reckoned to get the *nanguen nandi*, or if not paid, will get a bull.
Gwandon gwandi (father's brothers by a different mother)	eldest, a cow and cow-calf. second, a cow-calf. youngest is reckoned to get the *nanguen gwandi*, or if not paid, a bull-calf.

This approximates more closely to the system recorded by Professor Evans-Pritchard.

Similar proportions are paid to the maternal uncles of the bride on the mother's side (*kwi nare*) and again the youngest maternal uncles, the bride's mother's youngest uterine and youngest half-brother can claim the *nanguen nandi* and *nanguen gwandi* respectively. These distinctions, with variation in numbers, apply also to the Leik.

Among the Dok, the system approximates very closely to the Lak and Thiang Nuer systems, but it is worth while noting here that the Dok Nuer were often confused and inconsistent in quoting the ideal, more so perhaps than now Nuer.

I do not think that the variations to be found in the systems quoted reveal any fundamental difference of principle. The key to the problem of distribution lies in the rules of inheritance which are applied during the negotiations or will apply in the future, rather than in the actual relationship to the bride in the name of which cattle are transferred or the portions and number of cattle quoted. Throughout the system there is the principle of alternation and in addition conventional indications, though they are too loosely applied in practice to be more than indications, as to who should receive the cattle.[1] Thus, for example, the cattle classified as those of the bride's mother (*ghok nandi*) should go to her sons, i.e. uterine brothers of the bride, while those of the bride's father (*ghok gwandi*) should go to his sons by another wife, i.e. half-brothers of the bride. Similarly a generation higher up the scale, as we have already seen, the paternal grandmother's portion (*nanguen nandi*) goes to her own sons (*gwandon nandi* of the bride) and that of the paternal grandfather (*nanguen gwandi*) to his sons by another wife, i.e. half-brothers of the bride's father (*gwandon gwandi* of the bride).

[1] This subject is discussed later under 'Inheritance': see Chap[illegible] Section].

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These are conventional rules which essentially apply within each lineage, but do not apply with any exactitude in practice because not all the relatives concerned exist or, if they do, have already received portions on the marriage of another daughter or will do so in the future. The rules are therefore sufficiently elastic to meet almost any situation within a family group yet sufficiently clear to avoid undesirable friction and confusion.

Proportions

In the version current among the Lou Nuer and recorded by Professor Evans-Pritchard, the cattle of the mother (*ghok mane*) and also of her son (*ghok dewan*), who is uterine brother of the bride, are included on the maternal side, the *kui nan*. He points out, however, that—

> Among the western Nuer when a man speaks of 'the cattle on the paternal side' and 'the cattle on the maternal side' his description is more in accord with realities because he includes among 'the cattle on the paternal side' those beasts which go to the bride's mother and uterine brother, since the father gets them if he is alive. The western Nuer way of counting bridewealth is therefore less symmetrical than the eastern Nuer way of counting it. This difference is superficial, because in all parts of Nuerland the same relationships are a title to approximately the same number of cattle. The rights of members of the families of the father and mother of the bride are everywhere the same.

It is perhaps significant that in Western Nuer the claims of the maternal relatives are classified under the heading of *kui nare*, 'the maternal uncle's side', which excludes the mother's portion (the *ghok mandit*). In Lou Nuer it appears to be a social fiction that the cattle should be divided equally between the paternal and maternal kin of the bride in the ratio of 20 : 20, for in fact the division is 30 : 10.

On this subject, Professor Evans-Pritchard says:

> I do not guarantee that if one were to ask any Nuer from the eastern part of their territory how bridewealth is distributed in his country he would receive a list identical with the one I have given, for there might be shifts here and there of a cow or an ox, but the balance and proportions would be as I have recorded them.[1]

There are in fact many ways in which these proportions may be regarded. First there is the proportion in theory (when the mother's and uterine brothers' cattle are included on the maternal side) and in fact (when they are not) between the paternal and maternal sides. In the Lou Nuer ideal as recorded by Professor Evans-Pritchard these proportions are 20 : 20 in the first method of assessment and 30 : 10 in the second: ratios of 1 : 1 and 3 : 1 respectively. Among the Lak and Thiang Nuer, and also the Jikany and Dok, they are 16 : 14 and 20 : 10; among the Bul Nuer they are 17 : 17 and

[1] Evans-Pritchard, op. cit., p. 149.

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23:11; among the Leik they are 16:15 and 22:9. Among these last-named people the ratios are therefore approximately 1:1 and 2:1. These more nearly approximate to the proportions found in the minimum quoted by Professor Evans-Pritchard, and allowing for minor inconsistencies and for the fact that the Nuer do not think of these things in terms of exact figures,[1] the balance and proportions are approximately the same throughout Nuerland.

Secondly, there is the proportion of cattle which go to the immediate family of the bride, the *ghok dieth*, and those which go to the more remote relatives, the *ghok cuongni ror*. In the Lou Nuer ideal version the ratio is 20:20 and 8:14 in the minimum version. Elsewhere they are: Lak and Thiang, 9:21, Jikany and Dok, 10:20, Bul, 12:22, and Leik, 10:21. The ratio throughout is therefore approximately 1:2. Analysis of actual marriages (though not necessarily the examples quoted below, where in some instances all payments have not been completed) shows very approximately similar proportions. If, therefore, there has been a reduction in the number of cattle payable as bridewealth, at any rate a reduction from the ideal, it has not been in the portion of the more remote kinsmen but in that of the bride's immediate family. A decrease in the cattle population in relation to human population has not at any rate led to a diminution of the network of claims which marriage involves. Marriage has not become a more individual affair in which only the bridegroom and the bride's father are concerned but has retained its collective nature.

Other Payments

Professor Evans-Pritchard points out that 'any cognatic kinsman up to six or seven generations removed from a common ancestor with the bride may street his kinship by asking a small gift and it will not be refused'.[2] This is true of all Nuer tribes. There are also certain categories of persons who may claim special gifts which among the Zeraf tribes are known collectively as *thanypiny*:

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rin . . . A spear dedicated to the central pole of the bride's father's cattle-byre. This is usually a symbolic offering to the ancestral spirits of the lineage and is often given to the grave-keeper of the bride's family.

ruath rin . . A bull-calf or a ram or at least a spear[3] given to an age-mate of the bride's father, often a man who has undergone the ceremonies of initiation with him.

[1] A pregnant cow is sometimes accounted as two head of cattle, sometimes one, for example.

[2] Among the Leik, for example, a spear called *dang*, considered the right of the bride's paternal great-grandfather, is usually paid and will be given to one of his male descendants, but in a different line from that of the bride's father.

[3] Sometimes a cow. This is usually a purely reciprocal transaction. *See* under 'age-mate'.

8:Howell E, G-5 (1942-1944)1954
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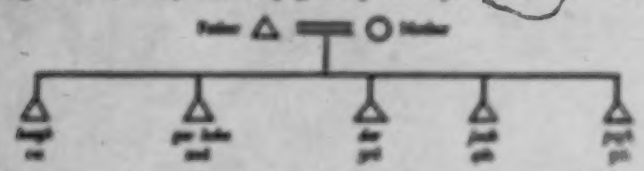
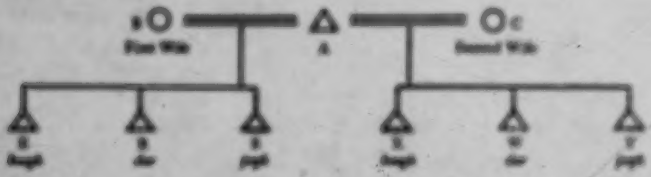
must marry in order of seniority—the eldest first. In a simple family consisting of a man, his wife, and sons, the sons are referred to as *kaagh, gar koke, dar, joak* and *pagh* respectively. Thus:



(The 'first', 'the one after the first', 'the middle', 'the (one before the) last', 'the youngest'.)[1]

When a man has more than one wife, the sons of each wife are thus titled separately, each family beginning with *kaagh* and ending with *pagh*. The principle of priority in marriage, however, is applied according to age, and does not depend on the status of the wife.



Thus, if X is older than Z, he will marry first. If W is older than Z, he will marry first and so on.

Certain indications of inheritance rights are also given in the distribution of bridewealth, not only between actual claimants standing in a particular relationship to the bride, but also between the persons who should rightfully inherit the title to these claims should the claimant be dead. I do not propose to describe here all the details of these indications because they have already been mentioned in connexion with bridewealth distribution,[2] but certain principles must be emphasized again.

The first of these principles is based on the distinction between the sons of the father (by another mother) and the sons of the mother (in this connexion the mother of the bride). A family group among the Nuer is made up of a number of domestic units each of which consists of a wife and her children. A man who has two wives is in the position of being husband and father to two such units. The children of one unit are uterine brothers and sisters; to each other they are *kwi dwiel*, 'on the side of the house or hut', because each wife must have her own

[1] The terminology is interesting. The word *kaagh* is used to describe a woman who is unmarried or has not yet completed the processes of marriage. *Gar koke* (*gar kaagh*) means simply 'the follower of the *kaagh*'. *Dar* means 'middle', 'in the middle'. *Joak* or *joagh* means 'last', while *pagh* means 'end or limit'.

[2] See pp. 97–104.

8:Howell E, G-5 (1942-1944)1954
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kut (*dwil*). They are half-brothers and half-sisters to the children of another wife of their father; these are *kwi kuk* because the *kuk* or cattle-byre is common to all, as is their father. The *kwi duiel*—*kwi kuk* distinction is also brought out in other terms of speech, as we have already seen; those who are *kwi duiel* are *kwi mun* or *mundo* ('of the mother'), those who are *kwi kuk* are *kwi gwan* or *gwando* ('of the father'). In normal speech these distinctions are not used because the context does not demand a distinction. A man's paternal uncle is referred to as *gwanden*, whether he is a full or uterine brother of the man's father or a half-brother. A distinction is, however, demanded in matters of bridewealth distribution and inheritance. He is *gwanden kwi kuk* or *gwanden kwi gwan* and so on. The first principle, therefore, of bridewealth distribution and the inheritance thereof is that there should be an equitable distribution on both sides of a family group described above. We have seen that each of the persons standing in a particular and accurately described relationship to the bride has a title to a portion of the bridewealth according to an ideal. This, however, concerns direct and contemporary claims. It becomes a matter of inheritance when the actual claimant is dead.

If the claimant is a male, the heirs to his title may be any one of his sons, though in bridewealth there is always a tendency to say that his sons by a woman who is not the mother of the bride should inherit in these circumstances. These are in fact half-brothers of the bride, and the system is one of mutual alternation, since the bride's uterine brothers already have a special portion and will expect in return to benefit on the marriage of the half-brothers' uterine sisters. Moreover the paternal grandfather's portion (*nuongnen kwi gwan*) should always go to his son born of another wife and not to the son of the bride's paternal grandmother. This rule is applied with considerable exactitude unless no such person exists. If the claimant is a female, then her portion should always go to one of her own sons. For example, the paternal grandmother's portion (*nuongnen kwi mun*) goes to her own sons (other than the bride's father), i.e. one of the paternal uncles of the bride who are classified as *gwanden kwi duiel* or *kwi mun*. Similarly, the bride's mother's portion should go to her own sons, i.e. the bride's uterine brothers.

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These distinctions concern the different domestic units of a family group and of a minimal lineage, and govern the distribution and inheritance of claims on both the paternal and maternal sides. There are also indications within a single domestic unit as to which of the brothers should receive a particular cow. Thus, for example, the paternal grandmother's portion (*nuongnen kwi mun*) is said to be the right of her younger or youngest son (either the *dor*, *jiuak* or *jagh*). Similarly the cow called *jiang* of the father's portion should go to his youngest son, i.e. the bride's youngest half-brother.

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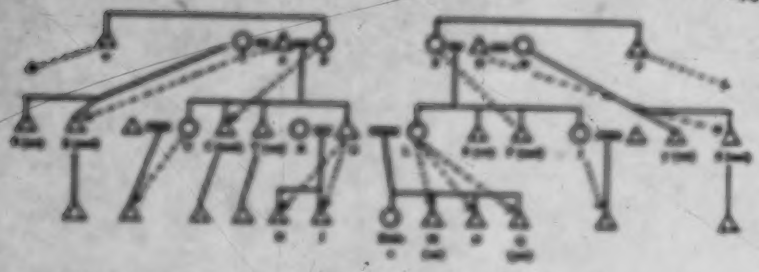

Conventional Indications
Relationship Persons

Claims on Cattle acquired on Marriage of a
From To

Grandfather	(paternal grandfather)	A	his younger son by T	=E
Mother	(paternal grandmother)	B	her younger son by A	=C
Grandfather	(maternal grandfather)	D	his younger son by W	=K
Mother	(maternal grandmother)	E	her younger son by D	=F
Own	(father)	G	his sons by K	=H and J (the young = J)
Man	(mother)	L	her sons by G	=M, N and Q (the young = Q)

Other persons go to the sons of the ordeal claimants without distinction.

Guardian but one	(father's brother by same mother)	=T or C and sons
Guardian but grass	(father's brother by different mother)	=E or S and sons
Her but one	(mother's brother by same mother)	=S or F and sons
Her but grass	(mother's brother by different mother)	=R or V and sons
Wife	(father's sister)	=U or her sons
Mother	(mother's sister)	=I or her sons
Her grass	(father's maternal uncle)	=V and sons
Her one	(mother's maternal uncle)	=P and sons

The reader should compare the above diagram with those on pp. 190, 114-15.

There are therefore conventional indications based on distinctions within the family group of the various domestic components and on the seniority of the individual. These are illustrated in the diagram. It must be realized, however, that they are no more than indications because other principles and circumstances intervene. In the first place there is the rule that sons should be granted cattle from the family herd with which to marry in strict order of seniority, as already described. This rule is often incompatible with the conventional indications. In the second place persons to fill exactly the relationships required may not all exist. Finally, while alive, a man will have absolute authority in allotting cattle which are his by right among his own sons, and usually he declares a definite distribution before he dies. Here the indications to inheritance rights are not relevant, but they will be so in connexion with cattle which are acquired after his death, or if he dies suddenly without opportunity to make known his will.

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11:Evans-Pritchard E-5 (1931, 1936) 1945
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IX

I commenced this paper by outlining the formal structure of the family 12.1
and other procreative and domestic groups and then illustrated these groups by a survey of a typical Nuer village and some genealogical tables. We must now enquire what are the actual relations between members of these different types of domestic groups and, in particular, what are the relations between a father (pater, genitor, or foster-father) and his sons.

It is often difficult to know what these relations are and I only know a few households sufficiently well to be able to assess them. Indeed, it is often difficult to discover even the formal status of members of a household and I have no doubt that a longer investigation at Nyueny and elsewhere would reveal that some unions which I have thought to be simple legal marriage are unions of a different order.

The difficulty is due in part to the fact that Nuer are not consistent in [601] 611
their use of kinship nomenclature. If a man marries a woman and she bears him a son, the child is always called after his pater, e.g. Nhial ♂ is always known as Nhial ♂—Rainen ♂ (Homestead No. VI). Likewise if a child is born to a man during his lifetime by adulterous congress between his wife and another man it is always called after the pater (at any rate in the pater's village. It might be called after its genitor in his village though I cannot assert that this is so), e.g. Dadwa ♂ is known as Dadwa ♂—Tien ♂ (Homestead No. VII). An orphan (*rel*), i.e. a child born of a levirtic union is also generally called after its pater, e.g. Mer ♀—Tien ♂ (Homestead No. VII).

On the other hand, when a man marries a wife to the name of an agnatic kinsman a son born of this union is in ordinary social life called after the man who stands in the place of the pater and who has begotten the son. One rarely hears his name coupled with that of his ghostly pater, though it is so coupled at ceremonies. When the boy is initiated they tell his pater: "See, your son has been initiated. He has become a man. Your fire is kindled"; and when he is married they tell his pater: "See, your son is married. Your descendants will not cease. They will remember your name." A man's name is also coupled with that of his pater in legal situations where ownership of property is at issue.

But ordinarily such children take the name of their genitor and one may remain ignorant that the genitor is not also the pater. Thus I spent over three months in the tiny hamlet of Yakwac in 1931 without knowing that Kerker ♂ was not the pater of the boys whom we always knew as *gaat Kerker*, "the sons of Kerker". I spent hours every day with these boys but it was by mere chance that I discovered that Kerker had married a wife to the name of this dead brother, Dunh, and had begotten my companions. When I visited Yakwac again in 1935 Kerker had died and his eldest son (legal nephew), Wan, had married him a wife, Ker ♀—*War* ♂ to perpetuate his genitor's name. The children begotten by Wan ♂ in this union will be legally his father's brother's children. Similarly in the village of Nyueny, I would certainly never have discovered that such men as Wec (Homestead No. X.) and Lac (Homestead No. XIV) were not the paters of their children had I not made persistent enquiry.